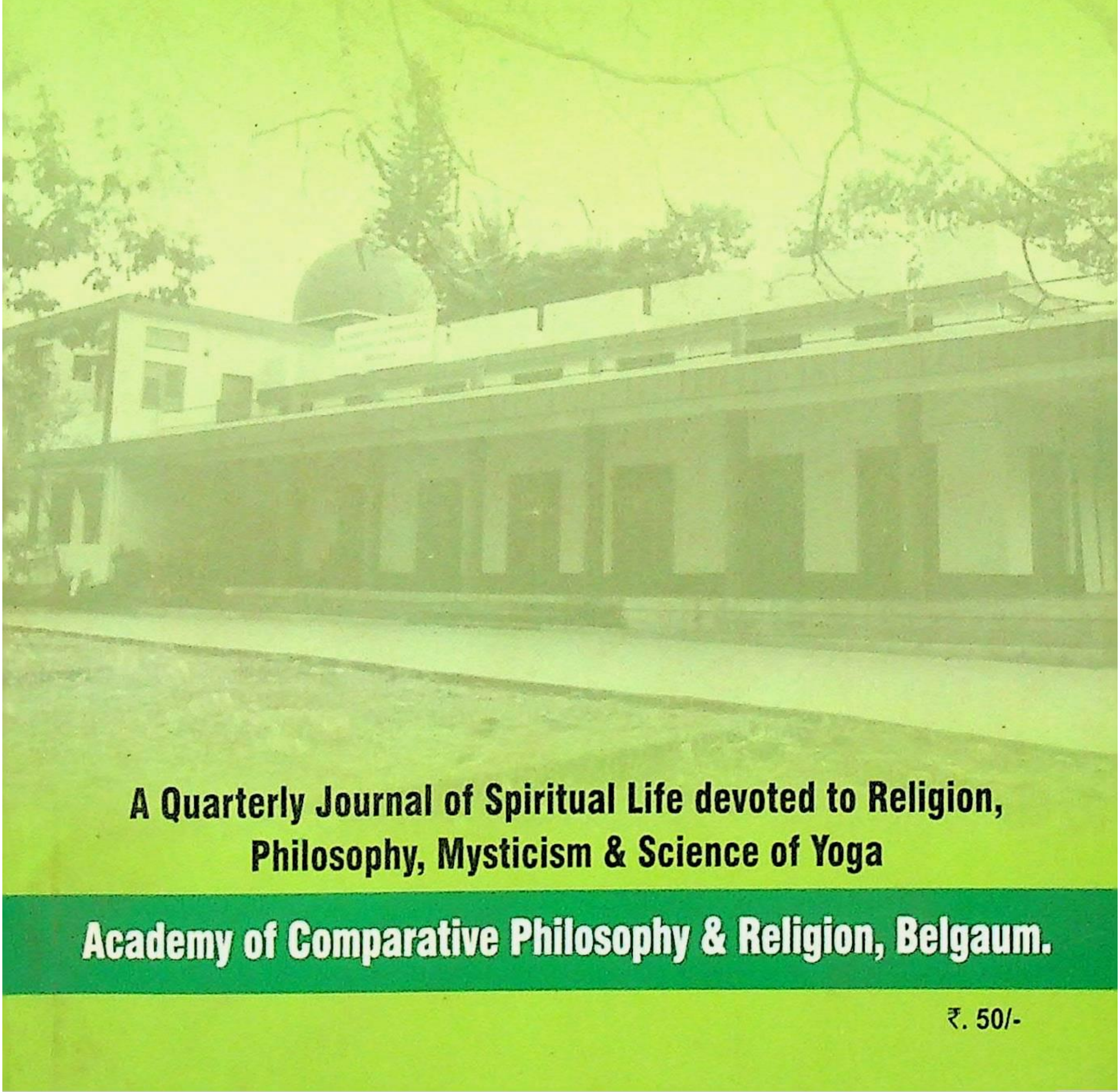
Vol. : 54 No. 3 July - Sept. 2018 ISSN/0971-927 X

PATHWAY TO GOD

ONE GOD
ONE WORLD
ONE HUMANITY



A Quarterly Journal of Spiritual Life devoted to Religion, Philosophy, Mysticism & Science of Yoga

Academy of Comparative Philosophy & Religion, Belgaum.

₹. 50/-

A paragraph of Shri. Gurudev's Letter to his friend Late Shri. Gundopanth Gadagkar

Nimbal : 14-8-1924

Wait, Watch, work and Pray

There have been few men who have witnessed my inner life since the year 1909 onwards.

For myself, spiritual life has been the most important thing, of which, educational, philosophical and propagandistic activities are merely the faint expressions. My innermost inspiration has been that of spiritual life. Even now I must wade through the intellectual waters before I can hope to reach the shrine which lies at the other end of the stream.

An institution cannot be short of anything higher than an Academy of Philosophy and Religion, where the representatives of all the religions and philosophies must meet together and in which thoughts may be exchanged for the sake of testifying to the greatness and glory of God.

How far we shall be able to achieve such an ideal, remains entirely at the will of God. It is only our business to wait, to watch, to work and to pray.

Ever yours affectionately
Sd/- R. D. Ranade

ONE GOD ONE WORLD ONE HUMANITY

Pathway To God

Vol. : 54 No. 3, July-Sept. 2018 Price : Rs. 50/-

Registered with Registrar of News Papers in India, New Delhi under
Regd. No. [22624/72 (ISSN/0971-927X)]

Annual Subscription : India (Bharat) Rs.200/-,
For Life time Subscription - Rs. 2500/-
For Foreign : Annual U.S. $ 20/- (By Airmail)
For Foreign Life time Subscription U.S. $ 200/- (By Airmail)
Please Send your subscription in the name of :
The Secretary, Academy of Comparative Philosophy & Religion
email subscription is also available on Indian rates

- ANY PAYMENTS TOWARDS JOURNAL MAY BE MADE ONLINE TO:
  S.B.A/C. No; : 042200100002816
  IFSC Code : SRCB 0000042
  A/C Holder Name : ACPR Belgaum
  OF SARASWAT CO-OPERATIVE BANK LTD (A SCHEDULED BANK)
  SAMADEVI GALLI- BELAGAVI

- ANY OTHER PAYMENTS INCLUDING DONATIONS TO THE INSTITUTION MAY BE MADE TO :
  S.B. A/C No. : 520101206434002
  IFSC CODE : CORP 0002003,
  MICR Code : 590017006
  A/C Holder Name : ACPR Belgaum
  OF CORPORATION BANK, TILAKWADI BRANCH, BELAGAVI.

ATTENTION DONORS & READERS! You may avail the benefit of Section 80 (G) of the Income Tax Act, 1961, PERPETUALLY, vide letter No. 176/80G(R)/CIT/BGM/2010-11, dated 29-10-2010.

Editorial Board :

Editor-in-Chief **Prof. Dr. Madhumati M. Kulkarni**
Hindwadi, Belagavi

Prof. Dr. Kiran B. Dabade
Udupi

Prof. Swatee Jog
Tilakwadi, Belagavi

Academy of Comparative Philosophy and Religion (ACPR)

'ACPR Belgaum is registered as Public Trust in the Education & Research Category, with its Public Trust Reg No. : E-233 (BGM) of 1952, under Bombay Public Trust Act.

Please, extend your all possible Active Support to the ACPR-mission, in all the Ways and Manners, inspired in you by the One God.

Donations : Any unconditional donations of any quantum or of any nature are accepted. Donations by Cheques/D.D's to be drawn/payable only to 'Academy of Comparative Philosophy & Religion" at Belgaum.

REGISTERED CATEGORIES OF ASSOCIATES

- GRAND PATRON : Rs. 10 lakhs or more.
- PATRON : Rs. 5 lakhs or more.
- ENDOWING ASSOCIATE: Rs. 1 lakh or more,
- DONOR: Rs. 50,000/-or more.
- REGISTERED ASSOCIATE : Rs. 25,000/- or more.
- REG. INSTITUTIONAL CONTRIBUTOR :Rs. 10,000/- or more.
- REG. ACTIVE ASSOCIATES: Volunteers accepted and registered.

The Board of Trustees

1. **Sri. A. G. Saraf,** Trustee & Chairman.
   B/2. Merry Homes, PL No. 546,3rd Cross, Bhagyanagar, Belagavi-590006.
2. **Sri. Ashok M. Potdar,** B.A., LL.B., Advocate., Trustee & Vice Chairman,
   1700, Ramdev Galli, Belagavi. Phone:2425597.
3. **Sri. M.B. Zirali,** B. Com., LL.M. Advocate, Trustee & Secretary 'Shiv Shradha' Plot No. 702/1, Sector No. 5, Shree Nagar, Belagavi. Phone No.: 2458192,
   Mobile:9448148192.
4. **Sri. Subramanya Bhat,** M. A., Trustee
   CTS No.5058/9, "Shri Vidya', IInd stage, Hanuman Nagar, Belagavi.
   Mobile : 9448850016.
5. **Sri. Ramachandra G. Jakati** B.A., LLB(Spl) (Trustee)
   CTS No:1685, Society Marg, Ashish Apartment, Hindwadi-590011
   Mobile : 9986651560.
6. **Sri. B.N. Aigali,** B.A., LL.B. (Spl), Advocate, Trustee
   "Shri Guruniketan", Near S. D. A. High School, Vth Cross,
   Azam Nagar, Belagavi. Phone:(M):9448635261.
7. **Sri. B.S. Nimbal,** Trustee
   331, "Sri Guru Siddhaling"
   Hanuman Nagar, IInd Stage, Belagavi. Phone : 2446214.
8. **Sri. Madhav N. Deshpande,** B.Com., Trustee
   CTS No. 5551, Sector 6/1, Shree Nagar, Belagavi-590 016.
   Mobile : 9019186677.
9. **Dr. I.S. Kumbar** M.A.,Ph.D., (Philosophy)
   Registrar, ACPR, H.No. 200, 7th Cross, Radhakrishna Road, Hindawadi,
   Belagavi - 590 011. M : 9448118567, iskumbar@yahoo.com

PATHWAY TO GOD

Articles on related topics are solicited. They should be typed on one side of the paper with double spacing. Text CDs with hard copy are accepted. You can also send articles by e-mail to the address given below. Views expressed in this Magazine are entirely those of the concerned authors.

ENQUIRE ABOUT ADVERTISEMENT RATES.

Printed & Published By :
Academy of Comparative Philosophy & Religion
Hindwadi, Belagavi-590 011. Phone : (0831) 2467231. Cell : 09972174330
www.acprbgm.org e-mail: info@acprbgm.org

Printed at:
IMPRESSIONS Gondhali Galli, Belagavi
Phone : (0831) 2421232 (3 lines)

Contents :

I) 1. Editorial - Musings of the Editor Dr. Madhumati Kulkarni 4-5
2. Visitor's Response Shri. Deepak Apte 6
3. Visitor's Response Shri. R. Ramchandran 7

Articles

II) 1) The meeting of two mighty spirits: Allamaprabhu and Siddharamayya Dr. Yaravanteli Math 8-16
2) The Christian Concept of God Prof. Cheryl Telles 17-21
3) DICHOTOMY - A Prodigious Paradox Dr. N.V. Kulkarni 22-32
4) PWG in Kannada Literature - Critical and Constructive Aspects By Prof. K.B. Dabade 33-40
5) SADGURU : The King of Saints Dr. Rajendra Chouhan 41-43
6) Wheel of Karma Pandit Rajmani Tigunait 44-46
7) My Two Days in ACPR Belgaum Smt. Vijaya V. Bapat 47-48
8) New Reminiscences Prof. K.B. Dabade, ...49-50
9) Guidance from Gurudeo Dr. S. Ranganath Rao 51-52

Philosophy For Younger Generation

III) 1) UBUNTU An African Tale 53

Regular Features

IV) 1) Re-print: Mysticism in Maharastra 54-55
2) Foreword of the Past - Maruti B. Zirali 56-57
4) P.W.G.Reprint of 1966 Issue 58-60
5) Activities of ACPR & Others Reports 61-70

Book Review

VI) 1) What the Buddha Taught Dr. Madhumati Kulkarni 71-73
VII) 1) Obituary 74

Musings of the Editor...

Esteemed spiritual Aspirants,

Here comes your ever-inseparable companion Pathway to God to greet you all amid the festival season observed through the breadth and width of India - Naag Panchami, Krishna Janmashtami, Gouri-Ganesha Utsav, Navaraatri, not excluding The Manes (Pitru Paksha) in memory of all the dear departed souls and Deepawali- the festival of lights - to drive away the ignorance from life and mind by bringing together oll the relatives and friends., the near and dear ones.

If we observe closely we realize that all these festivals and rituals are so closely linked with the society we live in to keep it integrated in the bond of love through these celebrations. The uncontaminated vibrations of good wishes, poojas, homas, havans, religious discourses, prayers pervade in the house, in the atmosphere to ward off evil forces.

... nonetheless natural calamities are beyond our control. For instance, the recent havoc played by torrential rains and floods in God's-own-land' Kerala wherein thousands of buildings lashed away, several lives were lost, innumerable became homeless. It's quite commendable that many institutions, corporate sectors, charitable organizations, student community lent their helping hands to the devastated Kerala in cash and kind.

This is unity among diversity, a testimony to over harmony and love for humanity in moments of crisis. And dear readers, that alone holds us all together weaving us all in a single thread of universal brotherhood. This is our real bank deposit. Let's all keep it up for the total progression and advancement of our ancient holy land, our Motherland.

There are many thought-provoking articles such as Wheel of Karma, Christian View of God, Dichotomy : A Prodigious Paradox, Allamaprabhu and Siddharamayya, Pathway to God: Methodology of Spiritual Life, Pathway to God in Kannada Literature : Critical and constructive Aspects. Olden Days' foreword, My Two Days at Gurudev Mandir etc; which have enriched this issue and thereby the knowledge of the readers.

We thank profusely all these contributors for enriching our journal by their erudite articles.

***

We deeply mourn the sad demise of ACPR's Chairman, Shri Ashok Saraf, who breathed his last after a prolonged illness. On behaff of all the Members of the Board of Trustees, readers and our well wishers we pray for the eternal peace for the departed soul.

***

We are grateful to the Secretary, Vice Chairman, members of the Board of Trustees for their help and guidance in bringing out this issue.

WE are thankful to the entire team of impressions for printing the journal so impressively.

Have an insightful journey along the Pathway to God!

Prof. Dr. Madhumati M. Kulkarni
Editor- in- Chief

Visitor's Response

ACADEMY of Comparative Philosophy and Relegion

(Gurudeo Mandir) Hindwadi-Belagavi.

Visit of **SHRI. DEEPAK APTE**

(the grand-son of Gurudev Dr. R.D. Ranade)
to the institution of 28th day of June 2018

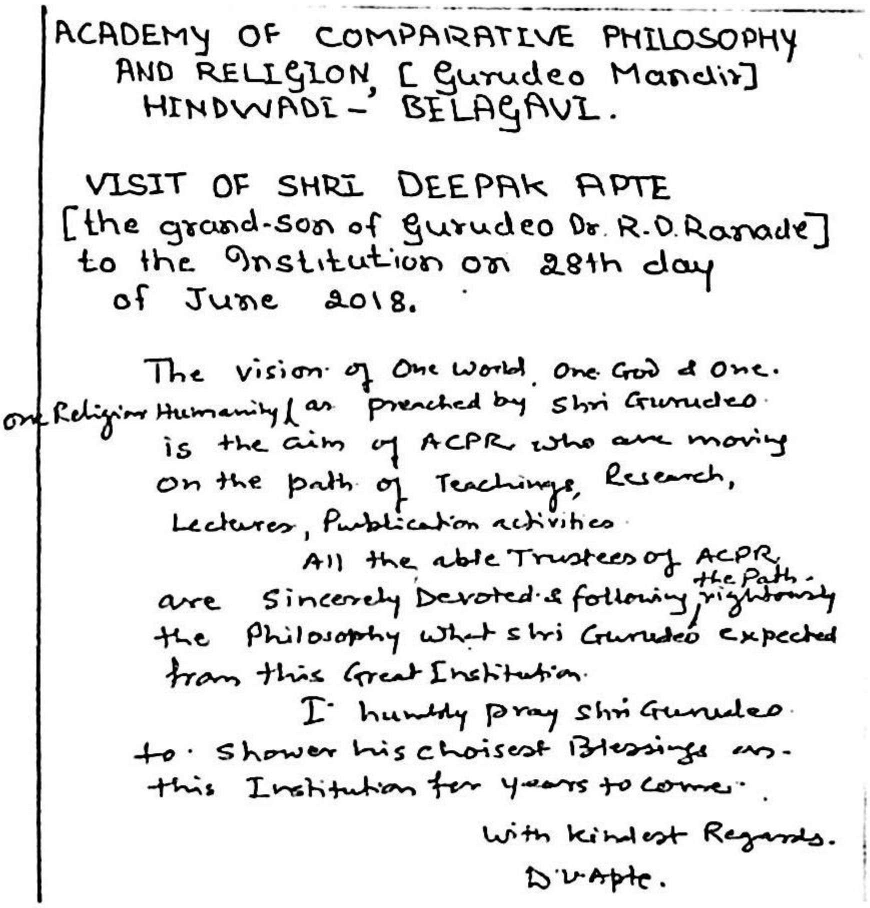
The vision of one world one God and one Religion Humanity as preached by Shri. Gurudeo is the aim of ACPR who are moving on the path of Teachings, Research, Lectures, Publication activities.

All the able Trustees of ACPR are sincerely Devoted and following the path righteously the philosophy what Shri Gurudeo expected from this Great Institution.

I humbly pray Shri. Gurudeo to shower his choisest Blessings on this Institution for years to come.

With kindest Regards,

D. V. Apte



ACADEMY OF COMPARATIVE PHILOSOPHY
AND RELIGION, [Gurudeo Mandir]
HINDWADI - BELAGAVI.

VISIT OF SHRI DEEPAK APTE
[the grand-son of Gurudeo Dr. R.D. Ranade]
to the Institution on 28th day
of June 2018.

The vision of One World, One God & One. & one Religion Humanity [as preached by Shri Gurudeo is the aim of ACPR who are moving on the path of Teachings, Research, Lectures, Publication activities.

All the able Trustees of ACPR are sincerely Devoted & following the path righteously the Philosophy what Shri Gurudeo expected from this Great Institution.

I humbly pray Shri Gurudeo to shower his choisest Blessings on this Institution for years to come.

With kindest Regards.
D.V. Apte.

Visitor's Response

ACADEMY of Comparative Philosophy and Relegion

(Gurudeo Mandir) Hindwadi-Belagavi.

Visit of **SHRI. RAMCHANDRAN R.**
CEO OF ZILLA PANCHAYAT
BELAGAVI.

Date: 17th July, 2018.

" Service to mankind is Service to God"

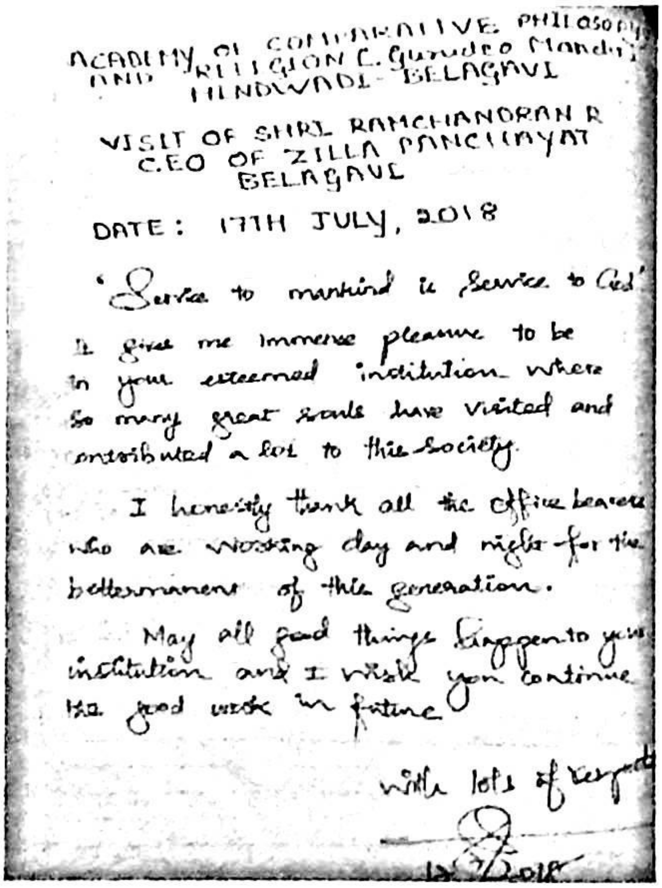
It gives me immense pleasure to be in your esteemed institution where so many great souls have visited and contributed a lot to this society.

I honestly thank all the office bearers who are working day and night for the betterment of this generation.

May all good things happen to your institution and I wish you continue the good work in future.

With lots of respects,

Sd/-.
SHRI. RAMCHANDRAN R.
Belagavi



ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION C. Gurudeo Mandir
HINDWADI BELAGAVI

VISIT OF SHRI RAMCHANDRAN R
C.EO OF ZILLA PANCHAYAT
BELAGAVI

DATE : 17TH JULY, 2018

'Service to mankind is Service to God'

It gives me immense pleasure to be in your esteemed institution where so many great souls have visited and contributed a lot to this society.

I honestly thank all the office bearers who are working day and night for the betterment of this generation.

May all good things happen to your institution and I wish you continue the good work in future

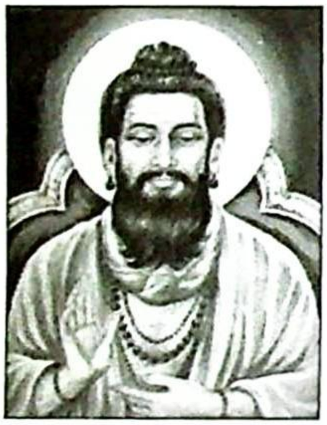
With lots of respects

[illegible]2018

· Articles

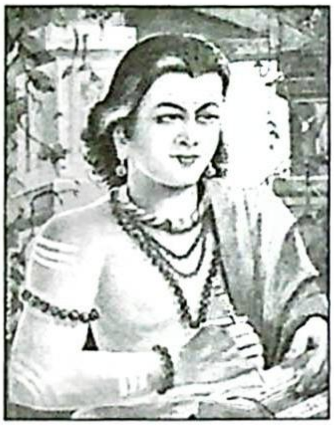
The meeting of two mighty spirits:
Allamaprabhu and Siddharamayya

After being allayed during his spiritual tour Muktayakka's grief, instructing her in the mystic way, convincing her, through and through, of Ajaganna's greatness and fixing her in a space less trance, Allama Prabhu proceeded towards the city of Sonnalige, the present Solapur in Maharashtra State. On seeing the vanity fair of the world there Allama Prabhu ridicules:



Allamaprabhu

"What shall I call those
Who throng to this vast market
Spread on the earth?
Varied trade is conducted there,
Varied are the commodities,
but nothing is bought or sold.
It is only a vain sport.
I am amazed to see how
The half-mad Shiva has created
This quite mad world.
O Guheshwara!"



Siddharamayya

(L.O.C., V.1270)

While travelling, Allama Prabu had heard about Siddharama Shivayogi of Sonnalige whose fame as a Karmayogi had spread far and wide by then. Siddharama had become a great person through his dedication to duty. He had the reputation of being an incarnation of Lord Shiva, a god with a forehead eye. Though Siddharama had become a great yogi, Allama Prabhu saw in him imperfection like a speck of black dot in the face of the full moon in the form of egoism. Though he was an ascetic, he entangled himself in a greater Samsara of worldly life by following Karma Marga. Allama Prabhu wondered at Siddharama , who being afraid of having a wife and children, had turned his back on life, and was after popularity. He wondered also at the fact that Siddharama was keen on the achievement of reputation as a philanthropic sage; and therefore, having left the small family, had entered into a large family. For his large family of the world, Siddharama was building big water sheds, temples, installing idols there in for their worship and arranging mass marriages. Really, he was caught in a wider snare of Maya of worldly reputation. His spiritual imagination had come to dwell upon rocks and he had turned into a stone cutter, for he who, erecting a building, calls it a temple is only a stone-cutter and not a spiritual expert. He said to himself: "if this be the fate of Siddharma an ascetic of the highest order, what about the poor ordinary mortals?"Allama Prabhu finds fault with Siddharamas's building temples and tanks. He says that it is foolish to build a temple for God who is present everywhere and that installing idols is also wrong for the builders of temples and installers of idols are bound to go to hell:

"You build a stone house and make a stone god.
If stone falls down on stone,
Where should that god go?
The arch hell awaits them
Who install a Linga. (L.O.C, V. 212)

Allama Prabhu ridicules Siddharama for opening alms houses for the poor and for building water tanks for the thirsty:

By feeding the poor, telling the truth,
By making water place for the thirsty,
And by building water tanks,
One may go to heaven
But not attain God's Reality.
One who knows our Guheshwara Linga
Gets no reward. (LO.C, V.767)

He finds no virtue in building tanks and says that it is the height of ignorance and nothing else: What shall I say of the prowess:

"Of a mason who gets tanks built?
Look how much trouble he takes
To draw out water by digging the earth!
What is this ignorance of cutting stones
And welding one to another?
This way of life is a wonder to me,
O Guheshwara!" (L.O.C, V.1136)

He asks the labourers, who were engaged in building a tank, where their master is;

"OYou crude hewers of stone, where is your Guru,
that big stone cutter? Call him here."
What happened to the half-wit
Who does not know how to wash the pot inside
Before filling it with water?
Will you tell me?
How is he who seeks water not knowing
How to shed all attachment to water? Pray, tell me.
How is mason Ramayya who builds tanks,
Neither surveying the site nor knowing
The water source? Please tell.
What sort of fool Siddharamayya must be,
Who does not know the towering height
Of our Guheshwara? Pray, tell me" (LO.C, V.1024)

Infuriated by Allama Prabhu's unpleasant comments on their master's achievements, Siddharama's men began to stone at him contemptuously and rushed to him with the intention of attacking him. But Allama Prabhu could not be cowed down by them. He aroused their anger still more by continuing his attack on their master:

"Very good. Your behavior is in keeping with your profession. Otherwise you would not have yelled and shouted like this. Your master's advice has made you quarrelsome." (P.L.,Ch.13, V.ll)

Then the labourers warned Allma Prabhu in an angry tone: "Try to speak with us in civil language. If you comment on our master, that will be your ruin." (P. L. Ch.13, V.12) To this Allama Prabu said to them, insulting them still further: "You are hilly people. Would you mind bringing your master here so that I may understand his nature and save him from this worldliness." (P.L., Ch.13, V.13) Enraged by his unwarranted unpleasant comments on their great master, the masons began to yell and cry and tried to clasp him in their arms. Try how so much they might, they could not succeed in their vain attempts. The more they tried to catch and bind him the more flabbergasted did they become. Allama Prabhu who was showing his sport by playing hide and seek with the crude masons, some times appearing, and at times disappearing before them, stood smiling :

"If you speak the truth, none likes it, look, O Brothers!
The world praises nothing but untruth.
On seeing the builder of tanks,
If I call him Mason Ramayya,
Why should , in anger, hurt the body
Which the Linga has blessed?
Because our Guheshwaralinga
is perfect in the world,
If the pain inflicted upon His devotees
recoil upon the offenders,
Allayya simply smiles!" (L.O.C., V.1577)

As they could not catch hold of him, they began to hurl stones at him. Those stones did no harm to him who was an incorporeal being; All the stones aimed at him fell down before him in heaps without hurting him in the least. They thought that Allama Prabhu would be buried in the heap of stones hurled at. But instead of being buried under the huge heap of stones and boulders, Allama stood safe over the heap of stones with the same mischievous smile on his lips. There was no end to his fun and frolic. He manifested himself in multiple forms to their greatest amazement. When the injury inflicted on Allama Prabhu recoiled upon the ignorant masons they ran crying to Siddharamayya and complained :

"Lord when, some sorcerer was railing at you with loose mouth, we all, hearing the affront to our Guru, would not keep quiet and so tried to hurt him with hitting stones, but the blows, not touching him, hit back upon us from all directions."

When Siddharama heard the complaint, not knowing that it was Allama Prabhu his own saviour, yielded his mind to anger.

"Let him be what he please—
Brahma, or Vshnu, Indra or Chandra,
The injury done my devotees
is injury done to me". (S.S.Ch.3, V.15)

Unable to control his fury, Siddharama opened his forehead eye. Siddharama's fury makes Allama Prabhu blush who says that Shiva's achievements simply make him laugh for his mind blushes to know that once He burnt triple town and another time burnt the god of love and earned the title Kamari (the destroyer of Kama, the god of love).

When Allma Prabhu saw the world enveloping onset of the great fire from Siddharamayya's forehead - eye, he said that world destroying fire would not hurt the Shivasharanas and that if the

Shivasharans got angry, none could stand before them and that it would do harm to none but their censurers:

"For the forest fire, the forest is the target.
For the water fire, the ocean is the target.
For the body fire, the body is the target.
For the fire of total destruction, all the worlds are the target.
For the fire of anger rising in the hearts of Shivasharanas,
Those who censure them are the target,
Yet, listen O Guheshwara,
I am no target for your illusion's lashing flames." (LO.C, V.1071)

Allama Prabhu with the grace of his feet nullified the flames darted from Siddharama's forehead eye within no time. By absorbing the great fire issued from Siddharamayya's forehead- eye in the sole of his foot, he declared that he would open the eye of fire in his sole:

"Is it right to fight with Shivasharanas
With the support of Hara's grace that you have got?
For every wonder monger,
there are greater wonder-makers, lo!
if you open your forehead eye,
Another will open an eye on the sole of his foot.
Guheswara's Sharanas are beyond compare. (L.O.C., V.1606)

The innocent people of the world, who had thronged there exclaimed:

"See this fool, not knowing the nature of the grand Sire, has invited His wrath on himself. And started burning the innocent individuals. True indeed is the saying that 'a poor man's anger costs him his teeth"

(P.L. Ch.13,V.31)

Then Siddharamayya, seeing the great fire embracing the eight directions in a blaze of light, swallowing and engulfing earth and sky, blazing with a puff both the animate and the inanimate, draining the seven seas dry, breaking the shell of the Cosmic Egg by its rush, as the fourteen worlds shrink as if the deluge had come before doomsday and all the gods including Hari and Brahma running crying towards Kailas to seek Shiva's help, realized in his wisdom that it was Shiva who had raised that world destroying fire and that the person standing before him smiling was none else than an incarnation of Shiva. Now that Lord Shiva, who would not manifest Himself even if the devotees do hard penance in forest, had come walking to him upon His feet, Siddharama, repenting for his folly resolved to catch the formless investing with form and place Him in his heart.:

"With my brow's coolness will I spray
The feet of Him who has set
The sole's anger in the mind,
And the mind's anger in the heart.
With my brow's nectar willl clear
The heart of Him who is called
Kapilasiddha Mallikarjuna. (S.S.I, Ch.3, V.34)

Siddharama found Allama Prabhu far superior to Lord Kamari, who is all fire and no compassion. He prayed to Allama Prabhu to forgive him his fault:

"Sorry, O Ocean of Compassion, all the fault is mine. I was deluded by the glitter of Maya and therefore, unable to understand you. Kindly forgive my fault and lack of imagination and bless me." (P.L. Ch.13, V.38)

And fell prostrate at Allama Prabhu's holy feet, saying:

"When once my head has touched Thy feet,
O Lord, why do you look in me
For good and ill, virtue and vice?
The servant's sin on the Master's head'.
O God Kapilasiddha Mallikarjuna,
Save me, save me, protect me." (S.S.I, Ch.3, v.37)

Thus Siddharama pleads for mercy in various ways: "Even if you unclasp my hands and fling me away, I will not leave your feet. Even if you chop me limb -meal and scatter me about, I will not leave your feet. Even if my body perishes, I will bear you alóft upon my soul".

Allama Prabhu who is all compassion lifted Siddharama up affectionately. Then Siddharama requests Allama Prabhu to go to his holy house and enjoy his hospitality. To that Allama Prabhu refuses to go to his holy house, saying," Let us perform our devotion where we are and enjoy the fruit, without going anywhere." But when Siddharama insists, Allama Prabhu reprimands him as follows:

When the Master visits his disciple's house,
The latter should receive Him with stead fast faith, took!
But if, at the sight of the Master,
The servant spits fire, where is the bond
of servant and master?
Committing mistakes often times,
if you say you mend yourself,
Can you be absolved of all errors?
Go Siddharamayya away, you fool,
how can you recognize the devotee of Guheshwara? (LO.C, V.1409)

Then Sissgaaramayya places himself at Allama Prasbhu's mercy, leaves everything to him--slaying or saving:

" Lord, my burden is Thy burden!
My loss and gain are Thine.
Do not, Father, harshly nag me,
For Thy nagging is my death!
O Kapilasiddha Mailinatha,
I'm at Thy mercy, to slay or save!" (S.S. 1.,Ch.3, V.59)

When Siddharama thus surrenders himself totally to his master, falling to his feet weeping incessantly, he compassionately held up his head and said:

"Seeing you still wander in the world outside, I kept quiet.
But now that your repentance touched my heart,
I made haste towards you.
Now that you sob and are scared,
And are prostrated at my feet, tears from your eyes
are as water to wash my feet.
Now our Guheshwaralinga,
Seeing your present state, lifts you up." (LO.C,V.1635)

With these words, Allama Prabhu wiped the tears from Sidharamyya's eyes and clasped him and further heaped praise over him, calling him a perfect yogi, who has conquered all sense and death, who is like a forest fire in this world's forest, who is unattached to attributes, who has quelled the pride of Maya, who is without parts, or stain, and a Yogi who does not move between this world and the other. Then Siddharamayya, placing Allama Prabhu on the throne of his heart's lotus, does homage to his feet, renders him the sixteen-fold service, does him worship and receives the holy water from his feet and feels the highest joy. Further a discourse on Yoga, Shivayoga, the mind control, Shivadvaita, Ishtaling of Pranalinga takes place. Then Siddharamayya asks about the subtle difference between Ishtalinga and Pranalinga, which Allama Prabhu explains as follows:

"Tell me who knows the difference
Between Ishtaling and Pranalinga?
The word 'without' appears before the word 'within'.
The word 'within' appears before the word 'without'.
Lest Linga-consciousness, possessing mind,
Should fall a prey to distraught thought,
Having focused his sight on the form
Enthroning both mind and will,
Both thought and sight.
The Sharana got un-winking gaze and
became unaware of'In' and 'out'.
In order that Pranalinga's tranquil face
Should make him glad,
He holds up a glass that reflects Pranalinga's face.
If you would be ever absorbed in Guheswara,
You should hold on to your sight,
And yet lose yourself within that sign,
O Siddharamayya! (L.O. C, V.945)

Further Allama Prabhu addresses Siddharamayya, throwing more light on the practice of Shivayoga:

"Clinging to Ayatalinga, you must find Swayatalinga,
O Siddharamayya !
Clinging to the Swayatalinga, you must find Sannahitalnga,
O Siddharamayya!

Clinging to Sannahitalnga, you must find Mahalinga,
O Siddharamayya!
Clinging to Mahalinga, you must find Jangamalinga,
O Siddharamayya!
Clinging to Jangamalinga, you must find Shivalinga,
O Siddharmayya!
Clinging to Shivalinga, you must find Gurulinga,
O Siddharamayya!
Clinging to Gurulinga, you must find Acharalinga,
O Siddharamayya!
Clinging to Acharalinga, you must know
the beginning, middle and end of the Six Sthalas.
Sangana Basavanna Guheswara's devotee
Possesses the secret of the Six Sthalas:
How the Six Stages were consecrated into that unity
which occupies the palm.
Come let us ask him about it, O Siddharamayya!" (LO.C, V.905)

Then and there only both the mighty mystics decide to meet Basavarajadevaru and set out towards Kalyana.

Prof. Dr. Yaravantelimath,
Dharwad

The Christian Concept of God – Part 1

God in **Christianity** is the eternal being who created and preserves all things. **Christians** believe **God** to be both transcendent (wholly independent of, and removed from, the material universe) and immanent (involved in the world).

A Christian understanding of God is unique, distinct, and unlike any other concept of God. Let us try to understand the Christian concept of God in two ways. First, theologically and second, personally.

In this first part, the Christian understanding of God from a theological standpoint is discussed.

Theology, by definition, is simply "the study of God" whereby we arrive at "an understanding of God." Theology, is limited to the consideration of God Himself. In general, it includes all subjects pertaining to God – His historical actions, His objectives, His projected future actions, etc;

God can only be known to the extent that He reveals Himself. "No man has seen God at any time" (John. 1:18), but God has revealed Himself in His natural creation (cf. Rom. 1:20), as a Personal God to His people (cf. Exodus 3:14), and subsequently revealed Himself supernaturally in the incarnation of His Son, Jesus Christ (cf. John 1:14; 14:9; Luke 10:22). Our understanding of God is not a result of independent human reasoning having set out to find God and figure Him out. Our knowledge of God comes only by means of His own Self-revelation.

The **Bible**, which is the holy book of Christians, begins, "*In the beginning God* (the living, personal God) created…" (Gen. 1:1) all things – all things apart from Himself and except Himself, for He Himself is Self-existent (not self-created or self-caused, but self-existent). Note that the Bible presupposes the existence of God, and does not attempt to prove God's existence. God is the Self-existent, Creator God – and "what God *is*, only God *is*." God, the Self-existent Creator, must be regarded as distinct from the creation that He, the Creator God, created.

God *is* One, not in a mathematical, monadic or monistic sense of oneness, but in Trinitarian relational Oneness. In this sense, God alone is the source of all genuine relational oneness and unity among created mankind.

God *is* Being in a human being allows us to become a "new being" capable of expressing His Being in the relational "community of being" that is the Body of Christ.

God *is* Person, not as defined by psychological concepts of personality, but as Trinitarian relational Personhood. Only as the relational Personhood of God is manifested in our interpersonal relationships will there be the social harmony that God intends among His people.

God *is* Spirit, not merely in the sense of being invisible, but in the positive expression of being Trinitarian relational Spirit. When we are "one spirit" with the God who is Spirit, we are drawn into the interactive worship of the Trinity, and able to "worship in spirit and in truth".

God *is* Love, not as a subjective sentiment that He *has*, but as Trinitarian relational Love that always extends Himself to others. When God's Love is "shed abroad in our hearts by the Holy Spirit" we can "love one another" in the relational loving community of the Church.

God *is* Life, not in a biological sense, but the essence of spiritual life in its Trinitarian and relational form. "God the Father has life in Himself" (John 5:26). Jesus, the Son, declares, "I AM the life" (John 11:25; 14:6). "The Spirit gives life" (II Cor. 3:6).

God *is* Truth, not just as propositional, sentential truth statements, but as Personified, Trinitarian, relational Truth. The Father is the "true God" (I Jn. 5:20) who "cannot lie" (Titus 1:2). Jesus said, "I am the truth" (Jn. 14:6), and the Spirit is the "Spirit of truth" (Jn. 14:17).

God *is* Holy. The Father's name is Holy (Luke 1:49). Jesus is also called "the Holy One" (Acts 3:14). "The Holy Spirit dwells in us" (II Tim. 1:14).

Christian beliefs regarding God :

The Trinity

Christians believe that there is only one God, whom they call Father as Jesus Christ taught them and functions as a **Trinity** - that is, in God as Father, Son and Holy Spirit. Some confuse this and think that Christians believe in three separate gods, which they don't. Christians believe that God took human form as Jesus Christ and that God is present today through the work of the Holy Spirit and evident in the actions of believers.

The Nature of God, the Father.

God is a Trinity of Father, Son and Holy Spirit.

God is perfect.

God is omnipotent.

God is everywhere.

God knows everything.

God created the universe.

God keeps the universe going.

God intervenes in the universe.

God loves everyone unconditionally (though people have to comply with various conditions in order to achieve salvation).

Human beings can get to know God through prayer, worship, love, and mystical experiences.

Human beings can get to know God through God's grace - that is through his love and his power.

God the Son

God lived on earth as Jesus.

Jesus was both wholly God and wholly human.

Jesus was born to a human woman, Mary, but conceived of the Holy Spirit.

Because Jesus was wholly human he was subject to pain, suffering, and sorrow like other human beings.

His teachings can be summarised, briefly as the love of God and love of one's neighbour. Jesus said that he had come to fulfil God's law rather than teach it.

Jesus was executed by crucifixion but rose from the dead at the Resurrection.

Jesus's life provides a perfect example of how God wants people to live.

Jesus died on the Cross so that those who believe in him will be forgiven all their sins.

God the Holy Spirit

After the Resurrection, Jesus remained on earth for only a few days before going up into Heaven.

Jesus promised that he would stay with his followers, so after he went to Heaven he sent his Spirit to guide them.

The Holy Spirit continues to guide, comfort, and encourage Christians.

Justification by faith

Christians believe in justification by faith - that through their belief in Jesus as the Son of God, and in his death and resurrection, they can have a right relationship with God whose forgiveness was made once and for all through the death of Jesus Christ.

Life after death

Christians believe that there is a life after earthly death. While the actual nature of this life is not known, Christians believe that many spiritual experiences in this life help to give them some idea of what eternal life will be like.

The Saints

These days, the word **saint** is most commonly used to refer to a Christian who has lived a particularly good and holy life on earth, and with whom miracles are claimed to have been associated after their death.

The formal title of Saint is conferred by the **Roman Catholic** and **Orthodox** Churches through a process called *canonisation.* Members of these Churches also believe that Saints created in this way can intercede with God on behalf of people who are alive today.

Prayer

Prayer is the means by which Christians communicate with their God. The New Testament records that Jesus taught his disciples how to pray and that he encouraged them to address God as 'Father'. Christians continue this tradition. Prayers can be formal and part of a ritual laid down for hundreds of years or personal and spontaneous, and come from personal or group need.

Whilst prayer is often directed to God as Father, as taught by Jesus, some traditions encourage prayer to God through intermediaries such as saints and martyrs. Prayers through Mary, as the mother of God, are central to some churches and form a traditional part of their worship.

The Church

The Christian church is fundamental to believers. Although it has many faults it is recognised as God's body on earth. The church is the place where the Christian faith is nurtured and where the Holy Spirit is manifest on earth. It is where Christians are received into the faith and where they are brought together into one body through the Eucharist. It does not only refer to a building but also to all the members of the faith.

Baptism

The Christian church believes in one *baptism* as an initiation into the Christian church, whether this be as an infant or as an adult, as an outward sign of an inward commitment to the teachings of Jesus.

Eucharist

Eucharist is a Greek word for thanksgiving. Its celebration is to commemorate the final meal that Jesus took with his disciples before his death (the Last Supper).

This rite comes from the actions of Jesus who, at that meal, took bread and wine, the wine represented his blood and the bread his body, and asked his disciples to consume them and continue to do so in memory of him. *(Excerpts from John A. Fowler and the BBC)*

By.
Prof. Cheryl Telles,
Faculty / Lead Trainer - TRINITY College,
Belagavi.

Corrigendum

In our April-June 2018 issue the article **"Gurudev and Anugita" compiled by Dr. N.V. Kulkarni of Poona** was wrongly printed as Dr. Rajendra Chowhan. Error may please be excused.

- Editor

DICHOTOMY - A Prodigious Paradox

Genesis of Mukti

Shri Bhavusaheb Maharaj as well as Shri Amburao Maharaj, during their exposition on Dasbodh 8.7.18 and 15.10.16 elucidated that -

a) Before initiating a disciple, Sadguru separates the disciple's *'Atma'* from his body for perceiving and then only *"Nama"* is imparted to the disciple. Verily this is 'sadgati - moksha' as now.

b) The 'Atman' thus separated is in tiny form of a monad (sesame seed). The disciple with his ascending efforts of meditation has to perceive thus removed 'atman' to grow and finally culminate in his own form and experience that the atma rupa is verily his thereby confirming to himself that he has been liberated completely[1].

Separation of Atman

This separation of atman from the human body of the disciple is necessary because both are organically mixed.

Prof Ranade states "This organic connection between the soul and the body might well be seen in the appearance of heat lingering in the body-cells after the soul has deserted and the man is dead"[2].

Cardinal Function of the Spiritual Teacher

Further this separation of the 'Atman" from the body is the cardinal function of a Sadguru.

Prof Ranade states "The Guru separates Vyavahara from Parmartha, matter from spirit, just as the swan separates water from milk. This is the principal function which a spiritual teacher performs. Not every bird is capable of performing this miraculous function. In the same manner, not every so called guru can separate matter from spirit for the upliftment of his disciple"[3].

Measure of own's spiritual development

It is needless to point out that the disciple has to pursue the spiritual path opened to him after his initiation by the spiritual teacher

a) To the very end of his life

b) Without losing a single moment

c) With a fully devotional attitude making one's physiological breath the vehicle of his love to God.

As Prof Ranade puts forth "Finally, after having walked on the pathway for a longtime, and through travails and turmoil of body and mind, of nature and society, (one) can envisage to (oneself) certain land marks, certain lamp-posts which will help (him) to walk with courage and confidence on the pathway to God...."[4].

The Lamp Posts

These are mystical experiences of which the disciple is the recipient. Mystical experiences resemble sense experience, but really they are super sensuous. We have experience similar to visual, auditory, olfactory and tactical or gustatory experiences." The infusion of God in the mind of man, leads to super sensuous experience as per Prof. Ranade," - When we shut all sensory organs to outer perceptions, then by meditation and grace, internal senses open. A vast panorama of supersensuous experience is revealed - - -[5]"

Liberation's equivalence with mystical experience

Quoting Prof Ranade, "Whatever we spiritually visualize is ourselves. According to the mystical law, whatever a mystic perceives at any time by any form of sense corresponds exactly to the stage of development of his own spiritual temper and capacity - - - what a mystic sees is, really, what he is, and that his spiritual status is to be measured by what he is able to see —[6]"

Or else " - - In that case, we may say that the pitch and power of the singing may be even regarded as an index to his (disciple's) own concentration and realization —[7]"

And further " - - until a man is able to see his own form by the grace of his spiritual teacher, he may not be regarded as having attained to the highest mystical experience. - -[8]"

Acme of mystic realization

In Maitri Upanishad, sage Maitri who imparted to his disciple the highest secret of the Upanishads as at the acme of spiritual experience, the mystic sees his own form in a flood of supreme light arising from within himself, which indeed constitutes the realization of the immortal and fearless Atman. -[9]"

Inner Sense

Having stated above "—then by meditation and grace internal senses open —" a question may well be posed at this junction "to whom these inner senses belong?" Certainly not to one's body. Then to whom?

We quote The Ven Louis du Pont, "in a paragraph entitled: "On the *extraordinary* forms and divers manners in which God communicates himself in mental prayer".

"As the body has its five exterior senses, with which it perceives the visible and delectable things of this life, and makes experience of them, so the spirit, with its faculties of understanding and will, has five interior acts corresponding to these senses, which we call seeing, hearing, smelling, testing and touching spiritually, with which it perceives the invisible and delectable things of Almighty God and makes experiences of them, from which springs the experimental knowledge of God —[10]"

Succinctly as expatiated by Prof. Ranade "—The self is endowed with the Supreme power of dichotomizing itself —" i.e. both into subject and object and make knowledge.—[11]

DICHOTOMY EXPLAINED:

a) *Philosophy of Dichotomy*

Since "It is, indeed, the eternal cry of the human soul for rest, the insatiable longing of a being wherein infinite ideals are fettered and cramped by a miserable actuality...", hence "... (it is) of the aspiration of the soul to cease altogether from self and to be at once with God—[12]"

We may add a few more

i) - only if the self is real can it hope to know the Reality

ii) -"both (prayer/name) that which forms and that which utters it are the same thing" and extending this we can say "Both that which utters and that which hears it are the same thing —"

iii) that which can be thought is the same that which can be —" — Parmenides

iv) "-in the immaterial knowledge and the known are the same —" Plotinus

v) " - making that in us which thinks unto the object of its thought —" Plato.

Coming to the classical commentaries on the Bhagvadgita we have Madhava who in his commentary shows how the entire section (XIII, 13-18) establishes the identity of the Jneya as the Supreme Being while expatiating on its majesty. Further he states that Jneyam cannot mean 'which is to be known by "another" - for the Gita itself says (X - 15) that God is knowable as *He is* only by Himself and not by any others. So the proper meaning of the word "Jneyam" would be that he knows Himself. (Svajneyam)—[13]"

b) ***Psychology of Dichotomy:***

During introspective mediatation, it is important to remember here as Prof Ranade expatiates that "Introspection is psychological process corresponding to Self-consciousness as a metaphysical reality. Self consciousness is possible only through the process of introspection. The Self is endowed with the supreme power of dichotomizing himself. The self can divide himself into the knower and the known", "—the knowledge, invocation and repetition of a deity's name (the name imparted by the spiritual teacher — author) constitutes in itself an actual, if mystic union with the deity named. -[14]"

We may also add "In supernatural (super sensuous) knowledge, the eye of the understanding (Soul's inner sense) which sees the Divine, is the spark in the centre at the soul where lies the Divine image (of God made man in his own image - Bible). In this kind of cognition the subject must be absolutely passive; its thoughts must be as still as if it were dead. Just as in natural knowledge the object does not co-operate, so in supernatural knowledge the subject does not co-operate. Yet this supernatural knowledge does not come from without (Prof. Ranade calls this as central initiation). The spirit and word of God are within us. God is Himself the eye and the light in the soul, as well as the object which the eye sees by this light. Supernatural knowledge from within flows outwards, and in this way resembles natural knowledge, (super sensuous knowledge is as if through the senses, but not through the senses) But since God is both the eye that sees and the object which it sees, it is not we who know God, so much as God who knows Himself in us —[15]"

c) ***Necessity of Spiritual Experience:***

Prof. Ranade remarks elsewhere "Mystical phenomena are a necessary accompaniment of mystical life". Further, "If we follow a definite path, it will lead to necessary consequences, therefore, if we follow the spiritual path its necessary effect, namely, spiritual experience will be a logical consequence."

It is worthwhile have to view Kant's elucidation about "Necessity"

Kant says necessity is nothing other than the existence that is given by possibility itself and that the schema (essential form) of necessity is the existence of an object all times.

Kant Further adds "Likewise, if you remove from your empirical concept of every object, whether corporeal or incorporeal, all those properties of which experiences teaches you, you could still not take from it that by means of which you think of it as a substance or as dependant on a substance (even through this concept contains more determination (the process of deciding) than that of an object in general). Thus convinced by the necessity with which the concept presses itself on you, you must concede that it has its seat in your faculty of cognition a - *priori.*[16]

This is true in case of cognition of a - *priori* determined substance. However empirical cognitions are a posterior i.e. they originate from substance whose sources are a *posteriori* in experience.

d) Limits of Dichotomy

We have seen the acme of spiritual realisation to be the mystic's visualization of his own form, which is liberation here and now.

Thereafter and otherwise

This is the end of mystic's goal of perusal. But thereafter and otherwise a panorama of mystical experiences are met with which cannot be explained as arising out of dichotomy. We have to search elsewhere for an answer. We will first enumerate some such experiences and then probe for a possible and plausible answer.

a) Vishwarupa

The great Transfiguration which Lord Krishna underwent as described in the eleventh chapter of the Bhagvadgita, a theme on which Jnaneshvara dwelt upon and brought out into relief the vision of the Universal Atman.

We quote "Arjuna's mind sank in wonder; his intellect and senses ceased to operate; in wonder he began to see, and the four-handed form which he had seen before him he now saw all about him; he shut his eyes and saw the form of Krishna; he opened his eyes and saw the vision of the Universal Atman. The luster of the Universal Atman was so great, the very hosts of heaven were so terrified at that great prospect, Arjuna felt so powerless before the grand power of the Almighty, that he felt as if his very soul was passing out of his body.' It was a spectacle of great terror, astonishment, and novelty. Unable to see the infinite luster of that form, Arjuna prayed to Him: his mind was a mountain of sins; he asked forgiveness of God, beseeching Him to excuse any derelictions which he may have committed. As when a river brings all kinds of dross to an ocean, does not the ocean receive them all? "What words I may have spoken through love or mistake, in what way I may have offended against Thy great power, forgive me all, O God," said Arjuna. Arjuna fell prostrate before that great Vision, and became full of noble sentiments. His throat was choked, and he besought Him to take him out of the ocean of sins. Does not the father forgive the faults of the son, he asked; does not a friend draw a veil over the derelictions of his companion?[17]

Krishna, in his transfigured form, had hitherto held silence; but when he saw Arjuna terrified in the extreme, he said to him that it was wonderful that he should show such a great lack of courage. "Thou art ignorant of the great boon that I have conferred on thee by showing thee this vision," said Krishna, "and thou art prattling like a terror- stricken man... This infinite form of mine, from which all incarnations emanate, has never been hitherto heard or seen by anybody except thee.... Thou hast come upon an ocean of nectar, and art afraid of being drowned in it; thou hast seen a mountain of gold, and sayest that thou dost not want such a great treasure;... thou hast had the wish-jewel in thy hands, and art throwing it because thou feelest it to be a burden; thou art turning away the wish-cow out of doors, because thou canst not feed her; ... even though this form might be terrific to look at, pin thy faith to this, as a miser keeps his thoughts round his buried treasure;... thou art afraid because thou hast never seen this form before; but forget not to exchange love for fear." So saying, Krishna, for fear of taxing Arjuna's patience too much, took on the human form again.[17]

Jnaneshwara describes the Absolute thus : "that which is at once inside and outside; which is far and near; beside which there is no second;....to whose perpetual light, there is no flicker; which is immaculate in the beginning, the middle, and the end of existence; like the sky, which is the same with itself in the morning, mid-day, and the evening; which itself takes on the names of the Creator, the Preserver, and the Destroyer; which may be called the Great Void when the qualities have become annihilated; which illuminates fire; which inspires the moon; which is the eye of the sun; which has its hands everywhere, because there is nothing outside, which is not occupied by it; which has its feet everywhere, because there is no place that is not filled by it; which has its eyes everywhere, because to it all things are always present; which stands at the head of all; ....which has its face everywhere, because it enjoys all things; and which, in spite of all these things, may be said to have neither hands nor eyes nor feet and the rest; but which, because it must be somehow characterized, may be called by these names, just as when a void is to be shown, it is shown in the form of a dot,"[17]

b) ***Vision of other Saints***

Prof Ranade had vision of sage Bhrigu and Zaratrushta founder of Parsi Religion. The vision of huge column of light seen by Paul on way to Demascus which brought about his conversion and the words he heard "Saul, Saul, why are you persecuting me?" which came from the mouth of Jesus.

In addition the great transfiguration underwent by Jesus Christ and Prof. Ranade's transfiguration as envisaged by Mrs. Ranade and other disciples can be added to the above list.

c) ***A Huge Column of Light***

Once in 1908, Sri Gurudev, Prof. Wodehouse, Sri Bhadabhade, Sri Vishnupant Karandikar and Prof. Paranjape were discussing in the bungalow of Prof. Wodehouse, about Carlyle's *Sartor Resartus.* At that time, Gurudev once casually peeped out of the window in front of him which was on the side of Alandi of Jnanesvar. Just then, he happened to see a huge column of light extending high up midway into the sky above. At once he automatically got up from his chair. And when he got up, all the others also automatically stood up, without any intimation from anybody. All of them could also see that light. And they were looking at it for two or three minutes. Thereafter the light gradually became more and more faint and ultimately disappeared. Prof. Wodehouse then remarked: "Today my spiritual life began."

About the genesis of this vision Sri Gurudev said: "I was not meditating then for a long time. But the quality of my heart had improved a good deal. The incarceration of Tilak, the turbulent political atmosphere, etc. had agitated the heart. This must have caused the vision."[18]

d) Sudarsana -Spiritual Wheel

Sri Gurudev has graphically described the spiritual wheel in one of his works. A glance at the extract of that description given below will easily convince any one that it cannot but be the description of an eye-witness.

"This wheel is a matter of experience and not of description. As in the case of a fire-fly its light serves to terrify, to protect and to attract, in the case of the Mystical Wheel also, we may say, it terrifies, protects and attracts... it may be described in the shape of one circle or a number of concentric circles with or without spokes. The light with which it is filled, and by means of which it becomes radiant, easily resolves itself into a number of colours, according to the wont of the physical law. The sparkling colors have been described as *Abhinava Navarang,* as going beyond any description of such symbols as Vibgyor' ... Its sound has been described by Kabir, as the Saint of Umadi told us, *Gui Gui Gui bole* ... As regards its motion, one does not know what to say about it ... It moves and it does not move; it is both far and near; it is both inside and outside of man. It is this Mystical Wheel that is at the back of all the wheels that might be constructed by man."[18]

e) A Golden Asvattha

Sri Gurudev, one day, came out of his morning meditation, at Allahabad, in an ecstatic mood and asked one of his disciples to read the *abhang* of Jnanesvar about 'Golden Asvattha and explain the first line of the same which ran like this :

Jayaciya dvari sonyaca pimpala - जयाचिया द्वारी सोनियाचा पिंपळ

"Before whose doorway stands a golden *peepal"* The disciple could only give its ordinary meaning. Thereupon Sri Gurudev emphytically declared : "No, that is not its meaning. The Phrase 'golden peepal' is not a mere metaphor. It is an actual experience. Where I am actually witnessing in front of my door an Asvattha, shining with a brilliance million times superior to that of gold, how much more brilliant must have been the Asvattha which Sri Jnanesvar, Sri Tukaram and Sri Bhausaheb Maharaj had witnessed before! It can better be imagined than described. In fact, it cannot be described at all. Its resemblance with gold is more formal than real. Really, no object in the world is analogically fit for being compared with this experience. Gold is a very insignificant material for being compared with the brilliance of the spiritual experience of this form."[18]

f) Visions of Deities

When Sri Gurudev was residing in Adhyatma Bhuvan, one day, he began to move round the Bhuvan. Sri Karkhanis who was with him there asked him the reason for his circum-ambulation. Sri Gurudev replied: "Well, I saw today the lustrous form of Sri *Sesa* moving round my residence. He was shining like anything. Hence I followed him." He also saw there, one day, Sri Hanuman with a brilliant flame-colored face. Fortunately, his subsequent enquiry revealed that it was the anniversary *(Jayanti)* day of Sri Hanuman.[18]

g) Cosmic Vision

Sri Gurudev had a grand cosmic vision in 1943, when he was passing in a train by Satna station, between Allahabad and Jabalpur. All of a sudden, he witnessed a sublime vision of cosmic regeneration. He began with the vision of the Cosmic Eye, which gradually developed into this sublime vision. Whenever he referred to this vision, he asked one of his disciples to sing the following Kannada song :

Drstiyolage drsti nintitu. - ದೃಷ್ಟಿಯೊಳಗೆ ದೃಷ್ಟಿ ನಿಂತಿತು

The Eye stood before the eye.' "This song," he said, "is a faithful description of this vision of mine." Every time the song was sung, he used to explain it in great detail. He has even included this song in his *Pathway to God in Kannada Literature.* His English commentary on this song will throw a flood of light on his present experience. It is given below with a few modifications to suit the present context:

"When the Eye stood before the eye a great phenomenon occurred; the world disappeared. The vision of the Eye before the eye implies an absolute destruction of the sight of the world. When this individual spirit realized its own nature.... I found this Creation full of creative joy, so much so, that I asked : To whom shall I communicate this experience? How is it possible for me to express by word of mouth what beatific joy I feel in the contemplation and realization of the Absolute Spirit?' Finally after the spiritual realization, I saw a new glory in the world. It seemed as if there was a regeneration or recreation of the world. The whole world, from the earth up to the top of the mountain, seemed full of the immaculate Spirit.[18]

Prof Ranade once remarked to Kakasaheb Tulpule "Shri Bhausaheb Maharaj had complete unison with the cosmos and nature. He was their maker. When he abandoned his mortal coil, one can only guess at nature's howling and frantic dancing then."

Needless to add that Kakasaheb did not dare to ask the meaning of the statement then nor could he grasp its meaning.

h) ***Vision of the infinite***

Sri Gurudev once told Sri Karkhanis that at Allahabad he had the vision of Infinity within Infinity. What a wonderful experience it must have been! Is it the experience of *behad* of Kabir? Or of *nirbayalu* of the Kannada saints? Who knows? In the absence of actual details, its nature is bound to remain unexplained and therefore unknown.

Some Analysis

It is an undisputable fact that all mystical phenomena arise from GRACE, whose reservoir is infinite.

Secondly, all mystical experiences come through the superluminal door of consciousness by the miraculous operation of Grace in other words they are intuitive. Intuition is a faculty of supersensuous experience which is aroused in us by proper spiritual initiation and practice. Intuition would not deny to mysticism a title to philosophy if intellect requires it, adds Prof. Ranade.

Thirdly, the recipient of the spiritual experience the subject - is his Atman. However in above quoted experiences it is the Parmatman, the Universal Soul, the Absolute, as the supreme object of the experience call whatever you may stands revealed to the subject's intuitive eye. Though the ways of Almighty are inscrutable, we find in each case some substantive reason on the part of Paramatman for bestowing the experience on the subject. Or cannot it be called divine desire to meet its own counterpart spread and strewn so dexterously as concessions (Grace no doubt) bestowed on the creature. Rudolf Otto states "That God nonetheless admits access to Himself and intimacy with Himself is not a mere matter of course, it is a grace beyond our power to apprehend a prodigious paradox. For instance Lord Krishna had to lift the veil of Maya ignorance from Arjun's mind and make him to carry out his duties.[19]

We leave it to the readers to determine reasons in other cases described above.

References

1) *Dashbodh Sudha* - P. H. Kulkarni - P.18 & 389
2) Pathway to God in Hindi Literature - R. D. Ranade - 2013 - pgs 6 & 61
3) ibid - p. 372
4) ibid - p. 35
5) *Critical & Constructive Aspects of Prof. R. D. Ranade's Philosophy* - B. R. Kulkarni pgs 151 & 52
6) ibid - p. 288
7) ibid - p. 433
8) ibid - p. 205
9) *A Constructive Survey of Upanishadic Philosophy* - R. D. Ranade -1968 p. 253
10) *The Graces of Interior Prayer* - A Poulain S. J., B Herder Books Ltd., USA 1910, p. 101
11) ibid -p. 250
12) Margaret Smith in Understanding Mysticism ed Richard Woods O. P. Image Books, New York 1980, p.19
13) The *Bhagavadgita and Its Classical Commentaries* - Dr. S. K. Bhavani - The Dvaita Studies and Research Foundation, Bengaluru 1995, p. 390
14) Christian Mysticism - W. R. Inge, Meridian Books, New York, 1956, P. 390
15) ibid - Pgs 275-76
16) *Critique of Pure Reason* - Immanuel Kant, Cambridge University Press, 1998, p.138
17) *Mysticism in Maharashtra* - R. D. Ranade - Motilal Banarsidas Delhi, 1988. Pgs.68-70
18) *Dr. Ranade's Life of Light* - M. S. Deshpande, Bharatiya Vidya Bhavan, Mumbai, 1963, Pgs. 161 to 167
19) *The Idea of Holy* - Rudolf Otto., Oxford University Press, London, 1952, P. 56

Dr. N.V. Kulkarni, B.E., Phd.
'Abhay' 27 Savali Society,
Paud Road, Near MIT College, Pune-411 038
Phone : Tel. 020-25435358, Mob. 9049455977

Pathway to God in Kannada Literature - Critical and Constructive Aspects

Those who are fairly acquainted with the works of Gurudeo R.D. Ranade (GR) have absolutely no arduousness in pronouncing that critical evaluations by him are constructive. For instance, Prof. B.R. Kulkarni who is steeped in the writings of GR points out, "Though he (GR) criticized many a philosophical doctrine, his criticism was always constructive and never destructive, for reconciliation was the main thread of his philosophy. He did not reject any doctrine in toto but sought out a grain of truth in it and gave it its proper place in the perspective of a more wide doctrine. The method he adopted may be said to be a method of construction through a systematic exposition of all the problems concerning a doctrine. He evaluated what had already been done previously and built a new". It is against this background, my endeavour in the article is to usher how GR has critically but in a constructive way penetrated through poems and works of Kannada saints in his *Pathway to God in Kannada Literature.*

Put simply, by employing primarily synthetic method, the article is going to unveil over fifteen references (without claiming them to be exhaustive) to critical and constructive aspects in *Pathway to God in Kannada Literature.* For the sake of convenience, these references are brought under four categories without regarding them as watertight compartments. These four categories are: Spiritually the apt way of doing meditation; appropriate interpretations of mystical experiences; better or alternate readings in some of the poems/works; the ways of overcoming certain omissions in the writings of Kannada saints.

The issues like how to take Divine Name, what kind of work is real worship, limits and significance of yogic experiences in spiritual life, role of a spiritual master in the spiritual progress of his disciple revolve around the first category.

The song, *Devanallaveno Sadguru*, 'Is not the Sadguru God Himself?', is composed by Narasappa Kulkarni whose pen name is *Bhavataraka.* In the song, to the utterance, 'those who stand in the middle of the ocean, the poet adds the words, 'knowingly or unknowingly,' *(aritu maretu).* But GR logically insists upon the word 'knowingly' and not upon 'unknowingly'.

Another point, which the poet makes is *Bhakti bhavava nodade........ muktiya palisuva,* without looking to their devotion and emotion the spiritual master confers liberation on the disciples. By taking a different stand, GR assertively writes: ".........It is only when you have definite devotion towards God that God may listen to you. What is wanted is devout heart for God, and not a mere oral or mechanical and verbal calling upon Him." (*Vide* for details Ranade 1960:61-63).

While doing work, if one does not remember Divine Name, it cannot be called worship. GR has made this fact abundantly intelligible while commenting upon Manoharpant Deshpande's song *deva hiri Gururaya tiliyadai ninna maya,* 'Oh, Lord, my great Guru, I am unable to understand your magical powers' as below.

"Let my thoughts and deeds and words shine under the canopy of Thy illumination. Let Thy light spread all around, and let my thoughts and words and deeds shine under that canopy, so that they will attain to health and vigour" (Ranade 1960:93-94). This is all in contrast with the popularly held belief that 'work is worship'.

GR opines that so far as Karnataka mystics' knowledge of the physiology and anatomy is concerned, they stand absolutely unravelled. In Shankaranand's poem *Padapujeya madi muktanade,* 'I became liberated by worshipping the feet of my master', the poet tells us, to sit in a steadfast pose, *jadidu asana*. We must not change it every five minutes. Then we are told to press our left heel against the *sushumna* at the lowest plexus (chakra), which is located between the testicles and the anus. There are two ways, either to press the left heel or the right heel. Shankarananda tells us to press the left heel, while Jnaneshwara has spoken of the right heel. In this connection, GR cautiously and minutely observes, "It matters little whether you follow or do not follow what these Yogins have said; because higher than Yoga is devotion if you have it, none of these things is required; but these are likely to help to produce devotion; therefore, they have to be studied and cared for" (*Vide* Ranade 1960:99-100).

In his song *Kanutide parabindu,* 'here I see the supreme spiriton. . . ', Sarpabhushana tells us that as soon as we focus our attention upon *Shambhavi Kone* or *Nasagra,* there must be a visualisation of this *Parabindu,* Supreme Spiriton. *Nasagra* is on top of the nose and *Shambhavi Kone* is another. "You might,' says GR with utmost confidence, 'look at any one, either tip or the top of the nose. In fact, it is not necessary for you to look at either of these and yet you will be able to visualise the *bindu*. It is only then it may be said that you have begun with your spiritual life" (*Vide* GR 1960:231-32).

Further, GR draws our attention to the fact that it is not merely by meditation on God that we can experience His form. The form must descend upon us, for which there must be a teacher of a higher spiritual level. Then only can it descend to the lower level of the disciple. If the teacher has got nothing, the disciple gets nothing. Sometimes, it may happen that the disciple gets something, even though the teacher has not got anything. But there is a limit to it and then the disciple ceases to make any progress (Ranade 1960:232).

Now I proceed to give the description of the second category which sheds light upon the proper interpretations made by GR of mystical experiences such as God's/Saint's appearance in dreams, the brilliance of audio-visual mystical experiences.

Saints like Purandaradasa relate many of their dream experiences in their poems. For example *Kande na kanasinalli Govindana,* 'I saw Govinda in a dream'. GR, however, affirmatively remarks, 'with all my study of philosophy and after having gone further than this, these dream experiences are nowhere in comparison with actual mystical experiences'.

From mystical viewpoint, the description of the appearance of God in dreams is only secondary; they are not essential. There is one point, however, to which GR calls our attention. 'Any dream in which a God-realiser 'appears' to the dreamer must come out true. You may very well test the validity and reality of such a dream-experience, if he appears in your dream and your aspiration is not fulfilled, he is not a God-realiser at all. The saint is Reality itself, as he is one with God. So the saint being one with God, his appearance in a dream is the same as God's appearance. This furnishes a good and reliable test[1] (*Vide* for details Ranade 1960:156-58).

The Kannada saints talk about *Kotisurya Prabhe,* 'dazzling light of a crore of suns'. However, GR feels it as a matter of exaggeration. Even if you see one sun, it is enough. Where is the necessity of seeing a crore of suns? That a brilliant light is experienced by the mystic is all that Sarpabhushana wants to say (Ranade 1960:234) in his song *Kanutide Parabindu.*

Mystical sounds are limitless according to GR. But in all mystical literature right from the Upanishadic times only ten kinds of sounds are mentioned, while Mahipati mentions twelve kinds of them (Ranade 1960:251). Elsewhere, without any reservation GR says, "A mystic can hear various sounds which are unstruck and their number cannot be restricted to ten or twelve only and in fact they are infinite and there are no such sounds in the world" (Sangoram 1964:171).

While going through spiritual literature, at times, one is confronted with the problems of interpreting certain terms and it is here that either suggestions for better terms in lieu of prevailing rather unsatisfactory terms or alternate terms in case of the possibilities of more than one kind of interpretation are offered. From this perspective, it is desirable to know how GR has indicated different readings in at least seven following cases which come under the third category.

To begin with, in one of the songs Mahipati asks for grace from his spiritual teacher, *karuniso Guru enage.* In this song, there is a reference to 'I have entered and am now deep in the ocean of existence *(Kadalu Hokkiheno),* take me to the other shore. It behooves you to take me out of the ocean'. GR says, 'Sometimes, I have heard the reading, *odalu* (body, stomach) instead of kadalu (ocean). I have entered Thy very stomach. Kindly protect me. 'If the above reading be regarded as preferable', says GR, 'I might tell you my experience I had been to the Zoological museum in Calcutta where I saw a Kangaroo and its young one, the mother opened the pouch belly and let the young one enter it, so that when the young one had gone inside the pouch it became fearless. It peeped outside the pouch and gazed in a bold manner at everyone who happened to pass by. So in that manner, Manipati says, 'let me (like the young one of a Kangaroo) enter Thy belly and let me defy the world from under Thy protective armour' (*Vide* Ranade 1960:70-71).

No room is found for philosophy of 'as if' in the spiritual realm. To illustrate this point, GR has selected a song by Purandaradasa and rightly reiterates that Purandaradasa is definite about his vision of Krishna. He does not say, 'as if he has seen Krishna. A possibly better reading so far as spiritual experiences are concerned, Krishna Mooruti is standing, instead of *Krishna Mooruti nintidantide* (as if standing) (Ranade 1960:155).

The Sharif Saheb's song *ide brahmajnana,* 'this is the real knowledge of Brahma' the meditation on the name of God is identified with the Reality. The one important point in the song under consideration is 'hesaru pogali. Another reading of the clause is, *hesaru bogali'.* This is a better version in the opinion of GR, for it is not difficult to praise God, but it is very difficult to bark out His name.... When we bark out the name reflexively, automatically, unconsciously, we might rightly be called the dogs of God (Vide Ranade 1960:169-172). Next reference is about how Nijagunashivayogi's work became popular.

Sarpabhooshana lived two centuries after Nijagunashivayogi wrote *'Kaivalya Paddhati'*. Nijagunashivayogi talks about three Lingas: *Ishta Linga (a phenomenal Linga), Prana Linga (mystical Linga), Bhava Linga (philosophical Linga) in his work. Sarpabhooshana's work Kaivalya Kalpa Vallari* (a creeper hangs on the tree of spiritual experience) emphasises *Prana Linga.* Sarpabhooshana is talking about *Prana Linga* in the sense of both *Ishta Linga* and *Bhava Linga.* GR suggests here the word 'graft' instead of 'a creeper'. The graft which Sarpabhooshana planted as it were on the tree made that original tree even more full grown than that which Nijagunashivayogi had planted. Nijagunashivayogi has become famous on account of this grafting of Sarpabhooshana's *Kaivalya Kalpa Vallari* (Ranade 1960: 239-241).

There is a poem by Purandaradasa on who should be regarded as a true Brahmin. According to Purandaradasa, he alone is declared as Brahmin...., who remains entirely undrenched under the rain-shower of pearls in his song *Brahmananendare brahmana tilidava,* 'Brahmin is one who has realised the Brahman', Here, however, the shower referred to is that of spiritual pearls, which are as big and pure and crystalline as the drops of rain. GR brings to our notice that *Upameya and Upamana,* the object compared and the standard of comparison are exchanged here by the author. He states that the rain-drops are like pearls; while it should be said that pearls are like rain-drops (*Vide* Ranade 1960:252-53).

In his *Basava Purana,* Bheemakavi gives an account of the sage, called *'Ghanta Karna,* who is declared to have an infinite number of ears, hearing the unstruck sound of the infinite number of bells, supremely sonorous and overpowering, every cell of the brain serving as a sounding board and giving out the sound. GR regards the name *ghanta karana* instead of *ghanta karna* may be more appropriate; because in that case all "the organs (karana) would become the sounding bells (Ranade 1960:257).

Chidananda's poem, *daniyade malagideno* is an excellent illustration of *Veerarasa* in *bhakti.* The poet says that he bowed down to the spiritual teacher and made war on the inner enemies..... After this moral warfare, says Chidananda, he slept under a pendal bedecked with jewels, in the open space of *Unmani* (superconscious state). The mystic bell lulled him to sleep.... Here, according to GR, the reading *daniyade malagideno,* seems to be better as it would imply 'slept without being tired' than the reading *danidu malagideno* which means, 'I slept being tired'. The main ideas which depict exuberant and energetic activities would be in consonance with the reading which we have preferred (*Vide* Ranade 1960:300-02).

The last category is devoted to the elucidation of GR on certain vital omissions in the two poems: *bhaktanendare; devagangeyolullavage* and how he has overcome them.

The first one is *bhaktanendare bhakta Prahladanu,* 'if you want, a real devotee, it is *Prahlada.* In a humorous tone, Manoharpant S. Deshpande - the composer of this song brings forth some of the weaknesses of the saints *Dhruva* (anger was generated in him by a jealous act of his step mother), *Narada* (sowing the seeds of discord wherever he went), Vyasa (no devotion to God), *Vasishtha* (stressing only synthesis of the path of knowledge and action without speaking much about devotion), *Shuka* (stressing only knowledge), *Bhishma* (supporting the wrong done by the *Kauravas*), *Arjuna* (employing Krishna as a charioteer), *Valmiki* (subconsciously affected by the sinful acts he had done), *Hanuman* (apish behaviour). *Prahlada's* chief vocation was to surrender himself to God[2]. In this regard, GR reminds us the name of a great devotee *Uddhava*. Krishna at the time of his demise sent away even his intimate friend *Arjuna* and the last man to stay with him and to be separated was *Uddhava. Uddhava* is a perfect type of a great *Bhakta,* philosopher, self-sacrificer and lover of God. So *Uddhava* may be regarded as the highest among saints. The few weaknesses mentioned with reference to other saints have been enumerated only in order that we should avoid them. Otherwise, no censure of these saints is meant (*Vide* Ranade 1960:122-24).

In his song, *devagangeyolullavage,* 'to one who is living in the.... divine *Ganga'*, Jagannathadasa has taken up the problem of freedom and treated it very ably. There are three alternatives, he says, the fourth he does not mention, but GR mentions the fourth one in order to complete the list. There are three types of men from Jagannathadasa's viewpoint. The highest man is he who says "all things are done by God, whether good or bad". Jagannathadasa asks us "Can there be any fear of a serpent when a man has entered the temple of *Garuda?* Or can a man harbour sins in his heart when he has gone deep into the waters of the *Ganga?'* This is impossible. When we are face to face with God all our sins disappear. It is foolish for a man to say that he does good actions or bad actions. It is God who does both".

Secondly, Jagannathadasa calls that man Adhama (lowest), who says that he is responsible for all actions good or bad. Now this is not a satisfactory solution to the problem according to GR. European philosophy too has generally come to the view that this is just the type of man that is wanted. He is fully responsible for his good and bad actions and the law takes into account this very fact....

A third alternative that Jagannathadasa gives us is that of a man who says, 'I do bad actions, but God does good actions'. We might describe this by a very peculiar word 'genuflection', bending our knees. We bend our knees before God and say, 'He (God) is responsible for good actions, and I am responsible for bad actions'.

The fourth alternative is suggested by GR. There are people who say, 'I am doing good actions; but God is doing bad actions. *Duryodhana* may be taken as an advocate of this theory.

GR considers Jagannathadasa's highest teaching is God is responsible for both good and bad actions. This is the ultimate upshot of Jagannathadasa's teaching and he has written a very good philosophic poem the like of which is not very easy to find in the mystical literature of *Dasakuta (Vide* for details Ranade 1960:135-36).

From the preceding discussion it is quite obvious how GR has systematically and elegantly explored a number of critical and constructive aspects in his *Pathway to God in Kannada Literature.* I feel amply rewarded if this article galvanises further research on the subject.

Notes:

1. Once an interesting conversation was held between GR and his spiritual teacher - the Saint of Umadi on the appearance of saints in the dreams in the following manner. GR writes:

   "In the year 1910,1 told some of.... dreams to my spiritual teacher. He said, 'Oh, no, do not believe in them, they are merely dreams. Then I submitted, 'Sir, if these are mere dreams, how is that they have actually come out true?' Then he replied, 'It does not matter. Your heart seems to be good, therefore, you have realised what you have experienced in your dreams, and he quoted the lines of *Dasabodha.*

'The great saints of old have been liberated. Their power spreads around simply because they have led a life of merit' *(Vide* Ranade 1960:157).

Many a times, most of the *Sadhakas* are unable to decipher the full significance of the appearance of saints in their dreams. Once, it was the topic of discussion at Nimbal Ashram after the demise of GR. M.S. Deshpande by referring to GR's opinion told, 'One can understand the significance of the dreams in which saints have appeared provided the dreamer has become one with God'.

On some other occasion Parama Poojya Matoshree Sharakka at Dharwad told me, "Whenever the saint appeared in a dream, we should regard that he is with us."

2. The saint of Umadi has narrated the story as below.

After killing *Hiranyakashipu,* Lord *Narasimha* asked *Prahlada* to seek some boon. *Prahlada* said, 'My father *Hiranyakashipu* blamed Thee, Grant him liberation'. On listening to these words *Narasimha* laughed and said," From where did you get this feeling in your heart? You told me that there is no other feeling." Now Prahlada became alert and begged the pardon of Lord for the mistake and also begged to grant him one pointed devotion at the holy feet of the Lord *{Vide* for details Dabade, 2nd edn. 2002:20-21).

References:

- Dabade K.B. (2002 2nd edn.), *Nimbargi Sampradayadalliruva Kelavu Prachalita Kathegalu* (Kannada), Shri Gurudev Ranade Samadhi Trust, Nimbal (R.S.)
- Kulkarni B.R. (1974, 1st edn.), *Critical & Constructive Aspects of Prof. R.D. Ranade's Philosophy^* A.C.P.R., Belgaum
- Ranade R.D. (1960), *Pathway to God in Kannada Literature*, published in collaboration with The Karnatak University, Dharwar by Bharatiya Vidya Bhavan, Bombay.
- Sangoram K.D. (1964), *Gurudeva Ranade Yanchya Punyasmriti* (Marathi), Gurudeva Ranade Ashram, Nimbal (R.S.)

By
Prof. K.B. Dabade, M.A., Ph.D.
4-2-30B-1, *Namamrita,* Nandavihara
5th Cross, Nayarkere Road, Udupi-576 103
Cell 09845474034

SADGURU : The king of Saints

Late Prof. V.H. Date

गुरु हा संतकुळींचा राजा

गुरु हा संतकुळींचा राजा । गुरु हा प्राणविसांवा माझा ।।
गुरुविण देव नाहीं दुजा । पाहतां नाहीं त्रिलोकीं ।।१।।

गुरु हा सुखाचा सागर । गुरु हा प्रेमाचा आगर ।।
गुरु हा धैर्याचा डोंगर । कदाकाळी डळमळेना ।।२।।

गुरु हा सत्यालागी साह्य । गुरु हा साधकासी माय ।।
गुरु हा कामधेनू गाय । भक्ताघरीं दुभतसे ।।३।।

गुरु हा भक्तीचे मंडण । गुरुहा देहासी दंडण ।।
गुरु हा पापाचे खंडण । नानापरीं वारितसे ।।४।।

गुरु हा वैराग्याचें मूळ । गुरु हा परब्रह्म केवळ ।।
गुरु हा सोडवी तत्काळ । गाठी लिंगदेहाच्या ।।५।।

गुरु हा घाली ज्ञानांजन । गुरु हा दाखवी निजधन ।।
गुरु हा सौभाग्य देऊन । स्वात्मबोध नांदवी ।।६।।

काया काशी गुरु उपदेशी । तारक मंत्र दिला आम्हासी ।।
बापरखुमादेंवीवरासी । ध्यान मानसी लागले ।।७।।

The Sadguru is the king among the family of the saints. He is the resting place of the vital breaths. Search howsoever in all the worlds, you will not find God as being different from the Sadguru.

The Guru is the ocean of bliss, he is the store-house of love; he is the mountain of courage which will never be shaken.

The Sadguru is the support of Truth; he is the mother of the aspirant; he is the wish-yielding cow who fulfils the desires of the devotees.

The Sadguru is the ornament of devotion; he is a rod to the body; he is the destroyer of sins; from them he saves (his devotees) in several ways.

The Sadguru is the root of detachment; he alone is the Parabrahma; he loosens the knots of the subtle body in no time.

The Sadguru applies the collyrium of knowledge (to the eyes of his devotees); he shows the treasure which belongs to them; he maintains their knowledge of God-realization by bestowing upon them the good fortune (of his grace).

'My body', says Jnanadeva, "is the holy place of Kashi and the Sadguru has initiated me into the spiritual life ; so my mind", says he, "is now riveted on my parents, Vitthala and Rukmini."

Comments :-

There may be saints and saints all over the world; but the Sadguru is the king of them all, because he alone is capable of bestowing his grace even upon a sinner and turn him into a saint by making him realize God. The vital breaths of a man may become one with air after the fall of his body, but in the case of a devotee, even while he is living, they have their resting-place in the vision of God alone. And if this should happen throughout the life of a devotee, will his breaths leave the vision of God and be mixed with air after his death ? Jnanadeva says that whether a devotee is living or dead, his vital breaths will ever mingle with the vision of God, which he would experience as non-different from the vision of his Guru Nivrttinatha.

The bliss and the love which are spoken of as the chief characteristics of the Sadguru should not be confused with happiness, pleasures and emotional urges of bodily attachment due to passion, sex etc. The unshakable courage is the sign of his being unperturbed by afflictions miseries, dangers and trials.

Truth ultimately is the same as Reality, the same as the realization of the Atman or the Brahman. And so, it is the only support on which the seeker can lean. It is no poetic fancy that the Guru is said to be the mother of his disciples. It is a fact of the spiritual life that the Guru feeds them constantly on the milk of his grace. A cow in the stable gives milk only, but the Sadguru, as the wish-yielding cow, fulfils the desires of his devotees.

The Sadguru is said to be the ornament of devotion because in the absence of his grace no kind of devotion for any being or deity will shine with the illumination of God-realization. The Guru acts as a rod to the body meaning thereby that he will not allow any illegal or immoral indulgence in the pleasures of the body and the senses, since they are obstacles on the way of God-realization. The rod in his hand is not an instrument of inflicting punishment, it is an instrument of grace. One should always remember that punishment at the hands of God or of the Guru is a blessing in disguise. This is the way in which the kind-hearted, benevolent and gracious Sadguru destroys the sins of his disciples and saves them.

An ordinary man is filled with Vairagya (disgust for the perishable things of the world) if he be present on the cremation ground. But this kind of Vairagya is neither lasting nor real. For it is the general experience that the same man becomes engrossed with the affairs of the worldly life soon after he leaves the cremation ground. The real vairagya comes as the result of devotion to God or to Guru. What is known as the subtle body is that which consists of desires only. And the desires being too many they would create knots by being mixed with one another.

What is the remedy if man forgets the place where he has buried his treasure ? Two things are necessary. One is the help of another man who must be knowing the treasure as well as the place where it is hidden ; and the other is that there should be enough light to see the treasure. The Sadguru is the person who knows the treasure of God-realization, and he also knows that it is hidden in the heart of every man. The collyrium of knowledge, namely, the Name of God which he instructs to his disciple serves the purpose of light by which the disciple can see the treasure.

It is hard to believe how man can be released in the spiritual sense of the word by going over to Kashi where one may or may not get an opportunity of being initiated by a realized soul, except by believing arbitrarily in the mythological notion that the Lord Sankara instructs the visitors. Jnanadeva therefore explains that his own body is the Kashi and that his mind is instructed by the spiritual word of his Guru, Nivrttinatha, as a result of which his mind has become riveted on the vision of Vitthala and Rukmini.

Courtesy : Reprinted from the Brochure published by Revered Prof. V. H. Date, Jodhpur , on the occasion of his 78th Birthday (June, 1, 1978).

Compiled by **Dr. Rajendra Chouhan**
Ahamadabad
Ph. No. 9824065059

Wheel of Karma

Pandit Rajmani Tigunait

*[**Pandit Rajmani Tigunait:** Spiritual head of the Himalayan Institute. Pandit Tigunait is the successor of Swami Rama of the Himalayas. Lecturing and teaching worldwide for more than a quarter of a century, he is the author of 15 books, including his recently released "The Practice of the Yoga Sutra", and his autobiography, "Touched by Fire: The Ongoing Journey of a Spiritual Seeker."*

Pandit Tigunait holds two doctorates: one in Sanskrit from the University of Allahabad in India, and another in Oriental Studies from the University of Pennsylvania. Family tradition gave Pandit Tigunait access to a vast range of spiritual wisdom preserved in both the written and oral traditions. Before meeting his master, Pandit Tigunait studied Sanskrit, the language of the ancient scriptures of India, as well as the languages of the Buddhist, Jaina, and Zoroastrian traditions. In 1976, Swami Rama ordained Pandit Tigunait into the 5,000-year-old lineage of the Himalayan Masters.]

Q: Will you explain what is meant by "the Wheel of Karma"? What is it and how does it affect our lives?

A: Each of our actions—physical, mental, or verbal—creates an impression in the mind. Everything we do is stored in the mind in the form of subtle impressions, or *samskaras.* We perform our actions under the spell of these subtle impressions, and in turn our actions reinforce these subtle impressions. Subtle impressions engender roaming tendencies, and these roaming tendencies in turn strengthen the subtle impressions. This process is known as *Karma Chakra,* the *Wheel of Karma.* Once in motion, this wheel revolves at an ever-increasing velocity.

Each of our actions creates an impression in the mind.

The Wheel of Karma has three distinct components: the thought (vritti) that propels the action; the impression *(samskara)* created by that thought and the ensuing action; and the next round *(chakra)* of action propelled by the samskara. Thus, another name for the Wheel of Karma is *vritti samskara chakra.* This concept is the ground for understanding the law of karma, if we take a closer look at how we create our personal wheel of karma, we will begin to see what a profound effect it has on all aspects of our lives.

Our actions are propelled primarily by our desires—the stronger the desire, the more intense the action arising from it. The intensity of the action and the number of times it is repeated determine the strength of the subtle impression. As time passes, the subtle impressions of our actions become strong enough to manifest as habits. For example, we receive a box of Belgian chocolates and, as we rarely eat sweets, we decide to have only one piece every night after dinner. By the time the box is empty, several weeks later, we have begun to look forward to a sweet treat after dinner, so we buy another box of fancy chocolates, but now two pieces at a time seems more reasonable. By the end of the second box, the desire to have something sweet after dinner has become strong enough that we buy a carton of ice cream {and an extra one, just in easel). Before we know it, dinner doesn't seem complete without dessert, and we have a new sugar habit.

As we reinforce our habits through repeated action they become even stronger—veiling our intelligence, dulling our power of discrimination, and heavily influencing our comprehension. As our habits mature, they dominate our decision-making ability; our actions are now driven by our habits. As this process is repeated, our habits are strengthened and deepened until they become so powerful that they drive our thoughts, speech, and actions from deep within. At this point the subtle impression becomes a samskara.

Samskaras are habits embedded so deeply in our mind that they shape our inner world and mold our personality. We all have numberless samskaras-some are strong, others relatively weak. The strongest samskaras dominate our mind, influencing and shaping our power of discernment from deep within. These defining attributes of our personality affect our judgment, molding our concepts of right and wrong, good and bad. The term for the most powerful samskaras is vasana, a potent subtle impression that colors the mind. We see reality through the lens of our vasanas. This lens distorts our perception of others and ourselves. Thus, the mind is no longer in control-we see only what our vasanas allow us to see.

At this point, the mind has turned into a warehouse of *samskaras* and *vasanas,* which are pleasant in part and unpleasant in part, a mixture of desirable and undesirable. The mind now thinks and acts in conformity with our samskaras and vasanas. This kind of mind has no mastery over its own thought processes. Our samskaras and vasanas make the decisions about what to think and how to think.

Smeared as it is with these powerful subtle impressions, the mind is unaware of what is going on deep inside and has little control over stopping or changing the direction of its thoughts. Agitating thoughts make it agitated. Confusing and stupefying thoughts make it confused and stupefied. Put simply, the mind has become the slave of its own creations. This cycle (chakra) from thought process to the formation of subtle impressions and from subtle impressions back to thoughts is the wheel of karma.

This vicious cycle veils the innate luminosity of our mind but does not destroy its inherent power. Using the inherent power of the mind to intervene and stop this vicious cycle is our birthright. Yoga is the method that allows us to claim and exercise this birthright.

- Pandit Rajmani Tigunait, M.A., PH.D
Courtesy: July 30, 2018
Amrit Blog, Inner Quest: Seeker's Q & A

Email from Yuva Satsang, Pune

To,
Shri Zirali
Secretary, ACPR

Respected sir,

We all reached Pune safely and the routine work has started. It was an overwhelming experience to be at ACPR.

We are indeed very much indebted to the organisers of the program for giving us permission and making all arrangements to conduct our Yuva session at ACPR.

The entire program from 6 am to 10 pm was appreciated by all YUVA members. The arrangements done were excellent.

The love that was bestowed upon us by ACPR members and Sadhakas is ineffable. Your informative lecture was highly appreciated by all.

It was a great feeling to receive The book **Philosophical and other essays** by Shri Gurudeo as Prasad. With this experience all Yuva members will surely visit ACPR Belgaum again and again.

Please convey our Thanks to all ACPR members.

Thank you,

With best wishes

Dr. Datye Amruta
YUVA Satsang group Pune.

My Two Days At Shri Gurudev Mandir Belgaum.

What a memorable experience it was !

I was in ACPR Gurudev Ranade Mandir, Auditorium for two days. I attended the two days conference for B.B.A. and B.Ed. students, teachers and researchers.

The conference was organised by the trustees of the Board on the occasion of 61st Punyatithi of Shri Gurudev Ranade.

Shri Gurudev Ranade is my spiritual Guru. I am very lucky to be his disciple. I am very proud of my Guru. His wish was to see that people understand the fact that there is only one God, there is only one religion and that is the religion of humanity and all the people of the world are one.

Shri Gurudev wanted to go to the roots of the problem. He wanted us to know the basic thing, that is the presence of *Atman* everywhere. Once we are convinced about this where is the question of fighting ? Saints like Shri Gurudev are the citizens of the whole world because they see the presence of God everywhere.

Shri Gurudev must be very happy to see this conference of two days arranged on 5th and 6th of June 2018. All the students, teachers and researchers had gathered in the Auditorium with smiling faces. All were enjoying the function and there was at once solemnity and contentment.

The theme of the programme arranged for B.B.A. students and researchers was "Reinforcing values in Indian Business Scenario", All the industrialists who had come there to guide gave valuable advice. They told all to be good observers, that one should first study deeply and should know the future requirements of the market. One should know the future trend of the market to be successful in their business and life because the trend of the market is changing everyday.

Shri Vinayak Lokur, Dr. D. G. Kulkarni, Prof. Ashutosh David, Shri Jeetendra Bhide, Shri Deepak Daduti, Shri Shrikant Desai, Prof Swati Jog gave valuable suggestions and plans. Their lectures were thought-provoking.

I was very much benefited, Shri Lokur analysed the value of meditation in one's life. I was very happy to see his emphasis on meditation as I believe in God, Guru and the divine name of the God given by the Sadguru to his disciple. Perhaps this is the most beautiful gift given by God.

The next day, that is on 6th June, a conference was arranged for the B.Ed students, teachers and researchers. The theme of the programme was "Transactions of Philosophical values in Education." Shri M. B. Zirali, Shri Kumbar Sir, Dr. Arun Joshi, Mrs. Anita Lagmavar, Dr. A. L. Patil, Dr. Mahesh Hampiholli, Dr. C. M. Yereswami, Dr. Niramal. G. Bhattal, Sonali G. Chiniwal enlightened all in their own way. Some of them told the teachers to know the psychology, interest and potentiality of the student before teaching and adopting a proper method to teach the child as per the requirement. All the lectures suggested plans to improve the education in general.

Shri. Kishore Kakade sir sang patriotic songs melodiously. Some of the students also presented sweet and meaningful songs.

Tea, breakfast and lunch were provided at the proper time.

A veritable feast for body, mind and spirit indeed.

Shri Gurudev established this institution with a special aim in his mind. His aim was

a) To work for the spiritual unity of mankind, consequent peace and goodwill upon earth, bringing together intellectual and spiritual persons through. 1) spiritual symposiums 2) Study and research 3) Lectures 4) Meetings and conferences and 5) Religious and philosophical publications.

Shri Gurudev used to tell that this institution would help to spread the spiritual knowledge in the whole world.

These are the words of Shri Gurudev that means they are the words of God.

There is no doubt that they will come true. I am very happy to see that the institution is trying to work in that direction.

I thank all the trustees of the Board and all the people who have directly or indirectly contributed for the success of this function.

I felt refreshed, enlightened and fulfilled when I returned to Dharwad.

I thank you all ardently.

Smt. Vijaya V. Bapat
H. No. 91, Madihal, Dharwad - 6.
M : 9731588131.

Gurudeo R.D. Ranade's New Reminiscences

In intensifying devotion among spiritual aspirants none can underestimate pivotal role played by old (already recorded) and new (yet to be recorded) reminiscences of great saints like Gurudeo R.D. Ranade. However, a humble attempt has been made here to draw the attention of spiritual aspirants to a few hitherto unrecorded Gurudeo's reminiscences in which the names of B.M. Srikanthaiah (3rd January 1884 - 5th January 1946) - Professor of English in Mysore, author, and Kannada translator on the one hand, and H.R. Pandurangi (9th June 1917, Dharwad - 27th August 2017 Mumbai) - Professor of Philosophy, Principal and author on the other, prominently figure.

Prof. B.M. Srikanthaiah

Prof. H.R. Pandurangi

Once Prof. Srikanthaiah paid a visit to Nimbal Ashram in Vijayapur district to meet Gurudeo. Gurudeo went to Nimbal Railway Station to see him off. At that point of time, Prof. Srikanthaiah played upon skilfully in colloquial Kannada with devotion, ''नम्म बाळु निम्बाळवागलि* ("May our life become your life"). On knowing this Gurudeo simply laughed.

While teaching a lesson on Prof. B.M. Srikanthaiah, my Kannada teacher Sri V.N. Katti - P.D.J. High School in Vijayapur, narrated the aforesaid reminiscence in early 1960's.

Time and again, Prof. H.R. Pandurangi told me the following two reminiscences of Gurudeo.

With a view to exploring the possibilities of doing M.A. in Philosophy from Allahabad University, Pandurangi once visited Nimbal Ashram. In this regard, Pandurangi carried with him Prof. V.V. Akolkar's** letter addressed to Gurudeo. Surprisingly, even before Pandurangi opened the topic on Prof. Akolkar's letter, Gurudeo asked him, "Has Akolkar given the letter?" But Gurudeo advised Pandurangi to do his M.A. in Philosophy from Karnatak University, Dharwad. Accordingly, Pandurangi did his M.A. in Philosophy from Karnatak University.

On another occasion, Prof. Pandurangi visited Nimbal Ashram. This time, he happened to see along with some others a snake in the vicinity of the kitchen where materials were dumped. Of course, all of them who saw the snake there became panic-stricken. At that time, Gurudeo who was inside the room, even without seeing the snake, all of a sudden and much to the astonishment as well as relief of all, said in a loud voice, "It (the snake) is not going to cause any harm".

To sum up:

i) The first reminiscence points to the lines culled from H.W. Longfellow's *Psalm of Life:*

Lives of great men all remind us
We can make our lives sublime:

ii) The second reminiscence speaks of how devoid of all pretence, a त्रिकालज्ञानि (omniscient person) can guide the destiny;

iii) The last reminiscence assures us that we are safe under the protective wings of a Saint.

* नम्म-Our, बाळु/बाळ-Life, निम्म (Your) निम्बाळवागलि (निम्म + बाळु/बाळ), वागलि/आगलि -May become.

** Prof. V.V. Akolkar has written books on Social Psychology.

Prof. K.B. Dabade, M.A., Ph.D.
#4-2-30 B-l, *Namamrita*
Nandavihara, 5th Cross
Nayarkere, Udupi 576103
(R) 0820 2527386
Cell: 09845474034

Guidance from Gurudeo

Dr. S. Ranganath Rao

During my visits on official work as Superintending Archeologist of Aurangabad Circle (1968-73) I went several times to Bijapur and in my personal capacity visited Nimbal twice with Mr. M.N. Deshpande and Mr. Dabade, paid my respects to Gurudeo by meditating at the place where he used to meditate and hold "Satsang". One may be surprised to learn, although I had not seen him any time during his life time, I used to attend the Sat sang and prayer meetings held in Sri Deshpande's house every Thursday and participate in meditation and Arati viewing Gurudev's photo.

I had some personal problems while at Delhi and was consequently worried about them. During my discussions on 'mysticism" with Deshpande I had told him that I did not know which Nāma (name of Guru or God) I should take in japa. He had said it may flash to me sometime by Gurudeo' s grace.

Some months passed, and one night early morning I had a dream in which I saw Gurudeo sitting on a chair in the upper storey of a house. I just bowed before him and paid my respects. He asked me to move on. I said "it is a wall, nothing to hold." He said "then go downstairs." As directed by him I went to the ground floor where in a room a lady in white saree was standing with white flowers in both hands. She beckoned and offered the flowers to me. I asked her, "What shall I do with these flowers"? She pointed to a photograph of Raghavendra Swami and said "Offer the flowers there." I did offer the flowers. Suddenly the dream ended and I was reciting a sloka from Raghvendra stotra.

Next morning I narrated the dream to Sri Deshpande. He said "Look here. Gurudeo has suggested the *Nama,* namely, Raghvendra Swami. You should recite it in Japa." Since then, I have been doing it.

The essential message of Gurudeo was as I was not prepared for higher spiritual (upper-storey) instructions in dhyana, I may begin from japa of Raghvendra Swami's nāma.

Here a concrete instance of Gurudeo directing his devotee what to do when in doubt, although I had never met him in person. He is there in spirit and guides us on "Pathway to God".

Quite often I am busy with my work and also a little worried, but his blessings for taking the right path are showered on me and my family.

- Dr. S. Ranganath Rao
Former advisor, Marine Archeology Centre,Goa Member,
Unesco - sponsered International Committee
for Underwater Cultural Heritage.
1223, 34th Cross, 26-A Main, 4th "T Block,
Jayanagar, Bangalore - 560 041.
Ph : 91 (80) 634009. E-mail : raos-r@hotmail.com

It is nature that is changing, not the soul of man. Birth and death are in nature, not in you. Yet the ignorant are deducted. We think we are dying and not nature. These are all hallucinations.

- Swami Vivekanand

Vision

The plumage of a peacock is covered all over with eyes, but there is no vision in the eyes; similarly, the knowledge of the various sciences is as nothing when the knowledge of the Self is excluded...

(Chapter III, Page 86, Mysticism in Maharashtra, R D Ranade)

An African Tale

UBUNTU

UBUNTU is a very nice story from Africa...
The motivation behind the Ubuntu culture in Africa...
An Anthropologist proposed a game to the
African tribal children...

He placed a basket of sweets near a tree
And made the children stand 100 meters away.
Then announced that whoever reaches first
would get all the sweets in the basket.
When he said 'ready, steady go!'....

Do you know what these children did?
They all held each other's hands, ran together
towards the tree, divided the sweets equally
among themselves, ate the sweets and enjoyed it.

When the Anthropologist asked them why they did so.
They answered.... "Ubuntu."
Which meant -
'How can one be happy when the others
are sad?'

Ubuntu in their language means -

"I am because we are"
A strong message for all generations.
Let all of us always have this attitude and
spread happiness wherever we go.

Let's have "Ubuntu" Life.,.
I AM BECAUSE WE ARE

Mysticism in Maharastra Re-Print :

(Preface Page No. 15 & 16 Motilal Bana..... Delhi Reprint-1988)

Some General Problems in the Psychology and Philosophy of Mysticism : The Dark Night of the Soul

So far we have made a study in comparisons. Let us now discuss in a general way some of the points of the Psychology and Philosophy of Mysticism which emerge from a consideration of the study of the mystics whose account is embodied in this volume. It is not possible in this short Preface to go into the details of all the points that are worthy of discussion under this head; but we may take the liberty of discussing a few of the more important points. The first point that is worthy of consideration is as to whether what St. John of the Cross calls the Dark Night of the Soul is a necessary ingredient in the perfection of spiritual experience. It is true that persons like Bunyan passed through the Dark Night. It is also true that Plotinus never experienced the Dark Night at all. In a similar way, among the Mystics of Mahārāshtra we may note Tukārāma and Nāmadeva as having fully experienced the Dark Night. Rāmadāsa experienced it just next to them; while Jñāneśvara seems to be almost free from the experience of the Dark Night. In the chief work of Jñāneśvara, the Jñāneśvari, there is not the slightest touch of this Dark Night. It is only when we come to his Abhangas that we find some of his experience embodied in terms of the Dark Night On the whole, the question arises, is the Dark Night a sine qua non of the completion of mystical experience ? Dean Inge supposes that one may even distrust a mystic who has not passed through the Dark Night (Philosophy of Plotinus, II. 150). According to Delacroix, it seems as if the Dark Night is as necessary to the mystical life as Ecstasy. The Dark Night, he says, condenses the whole vision of things into a negative intuition, as Ecstasy into a positive. The Author of the "Cloud of Unknowing" tells us in a manner which, has been seldom surpassed in beauty of emotion that there always hangs a darkness between us and God : "This darkness and this cloud is betwixt thee and thy God, and telleth thee that thou mayest neither see Him clearly by light of understanding nor feel Him in the sweetness of love. And therefore shape thee to bide in this darkness as long as thou mayest, evermore crying after

I'm that thou lovest. Then will He sometimes peradventure send out a beam of ghostly light, piercing this Cloud of Unknowing that is betwixt thee and Him and shew thee some of His privity, the which man may not, nor cannot speak." It seems according to this author that the Dark Night is a necessary feature of spiritual experience; and one of the most helpful suggestions that he gives is when he says that an advancing mystic must abide in darkness as long as he may, ever crying after Him that he loves. In the " Ascent of Mount Carmel ", St. John of the Cross tells us that this experience is called Dark Night for three reasons: first on account of the dark nature of the starting point, namely, the evanescent life of the world ; secondly, on account of the dark nature of the road by which one must travel, namely, that of faith finally, on account of the dark nature of the goal to be reached, which is infinite in its nature. The Dark Night according to St. John of the Cross and thus trebly significant. Tillyard makes a clever suggestion that as, in physical experiment, excess of light becomes darkness, similarly, the Dark Night in mystical experience is caused not by God withdrawing himself, but by the seeker being unable to sustain the brilliance of His vision (Spiritual Exercises, p. 183). If we thus take into account the experiences of the mystics of the world on the subject of the Dark Night, we shall see that most of them, if not all, have passed through this intermediate agonising stage. Rarely a mystic here or a mystic there might not have suffered the full effects of the buffets of misfortune, physical, moral, and mental. On the whole, however, it remains true that the Dark Night is more or less a necessary ingredient, and it seems that mystical healthy-mindedness is never reached, or can never be fully appreciated, unless it is preceded by a mystical sick-mindedness. Carlyle was eminently right when he said that before we pass from the Ever-lasting No to the Ever-lasting Yea, we must necessarily pass through the Centre of Indifference.

Mere Vedantic talk without yogic practices leads to an argumentative personality, ever ready to condemn and be little other branches of spiritual scriptures. Similarly yogic practices without the correct understanding of 'Jiva', 'Jagat' and 'Ishwara' becomes merely a physical, health oriented approach or, a means for developing some occult powers.'

*- **Swami Anubhavanand** : Let Meditation Happen*

Foreword of the Past

Shri. Maruti B. Zirali

Shri Gurudev Dr. R. D. Ranade, MA, D.Litt. Professor Emeritus of Philosophy, Allahabad University was one of the greatest mystic saints and world renowned Philosophers of Modern India. His Literary work from the books *The Constructive Survey of Upanishadic Philosophy to Bhagavadgita* - as the philosophy of God Realization', have left behind glorious imprints.

Gurudev served as the Vice-Chancellor, Professor, Head and Dean of Philosophy at the Allahabad University guiding and mentoring intellectual luminaries of Modern India. He had a vision and concern to achieve holistic welfare of humankind through sustained awareness of spiritual unity in diversity. He envisioned a global family.

The Diversities of spiritual faiths were envisioned to be contained by the unity of spiritual reason through the establishment of the Academy of Comparative Philosophy and Religion, Belagavi, Karnataka. Having conceived the ACPR in 1924 at Pune, he proceeded on his mission to deliver the ACPR, Belagavi in 1952, as an immortal heritage to the world at large.

ACPR's Head Quarter is at Hindwadi, Belagavi and registered as a Public Trust under Registration No.E-233 (BGM)/1952. ACPR publishes an English Quarterly National Journal *The Pathway to God'* along with republication and reprint of original classic philosophical works.

As a fitting tribute to Gurudev and his vision, Dr. S. Radhakrishnan, the Philosopher-Statesman-President of India, took pride in volunteering to inaugurate the head quarters of ACPR in 1965.

ACPR is a global gallery where eternity keeps whispering and provides an all millennium venue for the meetings of 'intellectually inclined' amongst God's Children. ACPR is a unique divine mansion with its large and open ambience without conferring centrality of radiation to any specific religion, faith, cult or heritage with an open acceptance in the Universal belief of a divine humanity Objectives of the Institution are as below:

a) To work for the spiritual unity of mankind and consequent peace and goodwill upon earth, bringing together intellectual and spiritually minded persons through,

1) Spiritual Symposiums,
2) Study and Research
3) Lectures
4) Meetings & Conference
5) Religious and philosophical Publications.
6) To start research centers in all the faculties.

About two years ago when His Holiness Shri Shiddheshwar Swamiji who is (A Spiritual Ambassador to the humanity) of 'Dnyanayogashram' (Jnana Yoga ashram) of Vijayapur visited ACPR Belagavi, suggested the task of re-printing "Mystical Experience of Maharashtra Saints in philosophical contexts" authored by Gurudeo Ranade in five sections to bring it to the comprehension of the layman by incorporating pictures relating to spiritual experiences in the life of these saints.

Sant Tukaram, (16th Century) is an exponent of Personalised mysticism, when he says that, 'It is our faith that makes thee a God'. Without holding on rigidly to any particular ideology of faith, he moves on between the Dvaita and Advaita school of thought as represented in his numerous Abhangs and Kirtans. As Gurudeo notes, 'Tuka was playing in the World filled with God and uncontaminated by even the likes of Sun which stand absolutely transcendant'. Tukaram adovacted Kirtan as the source of music, dance and the means of fostering devotion in the community. His efforts at unifying society above caste and differentiations inspired Shivaji and Gandhiji.

Shri Siddheshwar Swamiji has been a source of inspiration and guidance in this noble task. We appreciate the generous contribution of donors in meeting the cost of printing and a special mention of thanks to M/s. Motilal Banarsidass, the original publishers of the book.

I acknowledge sincere efforts of the artist, Sri Chandrashekhar Ranganekar, for his impressive illustrations of pictures inserted in the book.

I thank, Shri Ashok Dhond, Proprietor of Impressions Printing Press, Belagavi for his support, concern and promptness in completing the five parts within a short period of time.

Maruti B. Zirali, Secretary,
On behalf of Board of Trustees,
ACPR Belagavi.

Date : 01-03-2016
Place : Belagavi.

Methodology of spiritual life

(Reprint P.W.G. 1966 Issue Page No. 30)

Gurudeva (and his Spiritual Tradition) excels in making the most practical suggestions for leading a spiritual life. Most problems arising in the path of the spiritual aspirant have been tackled and solutions offered. Practical hints regarding the conduct of the spiritual aspirant in private and public life have been profusely given. The difficulty of 'right ordering of loyalties', i.e. co-ordination of spiritual duties with one's normal daily activities, has been resolved by example and precept. The writer sincerely believes that such clear, practical advice about the practice of spiritual discipline in its various stages, leading up to Realization and thereafter, is rarely to be found elsewhere.

The spiritual discipline consist of (i) the principal discipline of Meditation on the Name of God, and three subordinate disciplines of (ii) Daily reading of spiritual literature, (iii) Daily reciting of the Glory of God, and (iv) Cultivation of the company of devotees of God.

(I) The principal spiritual discipline consist of 'silent, mental repetition of the Name of God (i.e. the potent Mantra given by Spiritual Teacher), set to the accompaniment of ever-present rhythm of the natural act of breathing. This is called Nema or Namasmarana or Meditation on the Name of God. By a steady and long practice, such rhythmic repetition of the Holy Name becomes natural and enables the breath to flow evenly over a long period of time. This meditation is done in a steady, sitting posture, and the even flow of breath soothes the nerves, calms the mind and establishes gradually psycho-physical harmony. As the steady, even flowing of breath (in and out) is sustained naturally over a long period of time by regular, daily practice of meditation, an ideal condition is established, in the quickest possible manner, for the occurrence of that 'natural suspension of breathing' which is technically called 'Kevala Kumbhaka' in the science of Yoga. The thought waves in the lake of the mind tend to become still during such a 'natural breathing-0pause', and when the occurrence of this state becomes frequent and more prolonged by practice, the stage may be said to be set for the manifestation of that Ultimate Reality which lies beyond all through and speech, i.e. for the direct, immediate, intuitive apprehension of God.

This spiritual discipline is to be practiced once a day, for a short time to begin with; then the time is to be gradually increased; then it is to be practised twice a day; then, thrice a day. To practise it, any of the following times may be chosen according to convenience: on waking up in the morning; at noon; in the afternoon or evening; before sleep at midnight. In this way, 'God-consciousness' is to be practiced more intensively (i.e. with devotional fervor) till it pervades and becomes co-extensive with our Self consciousness'.

Another very important thing about this meditation is that, when it is practised, no imaginary form of the Deity (representing the Mantra given by the Spiritual Teacher) is to be brought or kept before the mind's eye. This helps to leave the field clear for an actual, real, manifestation of the Divine.

(ii) 'Reciting the Glory of God' (Bhajana) is to be done thrice a day to develop fervent devotion to god. Such feelingful devotion (Bhava) sustains our daily Meditation which is also to be done thrice a day, and adds depth to it. Gurudeva , at the command of his Spiritual Teacher, edited a wonderful little book of *Bhajanas (Nityanemavali)* for the daily use of devotees.

(iii) 'Thoughtful Reading of Spiritual Literature' *(Pothi)* is also to be done thrice a say to sustain and renew our intellectual interest in spiritual life, and to provide an effective intellectual fence for protecting our daily Meditation from the disturbance caused by stray doubts, wandering illusions, passing fancies etc. Gurudeva, with his amazing powers of intellectual analysis and synthesis and with his sterling sense of the practical, has written books which provide us with selections, arranged in a spiritually constructive order, from the writings of Marathi, Kannada and Hindi Saints. These selections form ideal material for the devotee's day-to-day spiritual reading.

(iv) 'Cultivating the company of Devotees of God' *(Satsanga)* and of no one else forms an essential part of the Spiritual Discipline. The company we keep can make or mar our spiritual life. It is a truism to say that 'good company' reforms the evil and encourages the good to become better, while 'bad company' spoils the good and encourages the bad to become worse. Spiritual life is a plant of rare delicacy which thrives in the company of devotees of God, but is blighted by the company of the immoral and the ungodly. This 'Satsanga' may be spoken of as providing the ideal condition for the sustenance and development of the other three disciplines of 'Nema', 'Bhajana' and Pothi'.

It may be said that the four disciplines of 'Nema', 'Pothi', 'Bhajana' and a 'Satsanga' take care of the 'intuitional', 'intellectual', 'emotional' and 'socioethical' aspects an aspirant's Spiritual Life, respectively. There is a unique spiritual experiment, made current by the Spiritual Tradition to which Gurudeva belonged which expects the disciples to come and live with their spiritual teacher for the whole month of Sravana every year. Sri Bhausaheb Maharaj used to conduct such a unique 'school of Spiritual Studies' and this tradition was scrupulously maintained by Sri Amburao Maharaj and Gurudeva. Such learning of the Theory and Practice of Spiritual Life, for one month every year in the inspiring presence of the Spiritual Teacher, provided ideal opportunity for the immediate resolution of the intellectual doubts, emotional disturbances and spiritual problems of the disciples. Further, it enabled the disciples to strike balance between his material life and spiritual aspirations, and taught him how to co-ordinate the two for the better development of both.

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ।।

For, to the Yogi whose mind is perfectly serene, who is sinless, whose passion is subdued and who is identified with Brahma, the embodiment of Truth, Knowledge and Bliss, supreme happiness comes as a matter of course.

- The Gita : 6 : 27

The Activities of ACPR during the quarter April-June 2018

On 6th May 2018 'Yuva Satsang Group' of Pune including 25 youth headed by Dr. Amruta Datye and Sri Moreshwar Rabade visited the ACPR (Gurudeo Mandir) Hindwadi-Belagavi. As planned, some members who arrived at ACPR, participated in the Meditation and Aarati held between 9.00 a.m. and 12.30 p.m.

Thereafter, at 2.30 p.m. after performing Aarati, Yuva Members introduced themselves to the members present in the Auditorium of the ACPR, and read out Excerpts from Glimpses of Shri Gurudeo for 10 to 15 minutes. Then, reciting of Vachan Nos.3 and 4 of *Bodhasudhe* in Kannada and Marathi started for about 20 to 25 minutes. Thereafter reading of Moral Preparation from Pathway to God in Hindi Literature started for nearly 1-1/2 hours. It is very important to note here that Senior Members Shri Bhushan Gokhale of Puna and others who headed Yuva Satsang Group explained the hidden meaning to the members enlightening the young brains.

Thereafter, Shri Maruti B. Zirali, Secretary, ACPR Belagavi explained the Aims and Objectives of the Trust to the members. The Trustees of the ACPR and other Senior Members were also present.

ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION
Gurudev Mandir, Hindwadi, Belgaum

Congregation of 'Yuva Satsang' Pune at ACPR on 6th May 2018

Copies of the Book entitled, *"Philosophical and other Essays"* Part-1 written by Dr. R.D. Ranade and published by the ACPR Belagavi were presented to Yuva Satsang Group, Pune by Sri. Maruti B. Zirali, Secretary, ACPR, Belagavi.

The manner of conducting discussion relating to selected topic that too from Dr. R.D. Ranade's philosophy and literature within specified time by the members of Yuva Satsang Group of Pune under the proper guidance and supervision of Dr. Amruta Datye and Shri Moreshwar Rabade is very much appreciable.

The scheduled programme ended with Aarati and Prasad.

Felicitating
Shri. Moreshwar Rabade
Senior Sadhaka an ardent follower
of Gurudev Ranade

ACADEMY OF COMPARATIVE PHILOSOPHY & REL

ACPR's Secretary Shri Adv. M.B. Zirali addressing Yuva Satsang

Activities of ACPR

On the occasion of 61st Punyatithi of Shri. Gurudeo Dr. R.D.Ranade , ACPR (Gurudev Mandir) Hindwadi, Belagavi. Conducted two days Conference for BBA, MBA & B.Ed Students and Research Schollers of Belagavi city.

On 5th & 6th of June 2018 Day wise details are given below.

5th June 2018

Theme

"Reinforcing Values in Indian Business Scenario"

Shri. Vinayak Lokur, M.D. Expert Engineers Belagavi. Delivered Key note address on the theme of "Reinforcing Values in Indian Business Scenario"

1) " Education in Corporate Scenario"
   By Prof. Dr. D.G. Kulkarni , Director, KLE MBA Belagavi & Prof. Ashutosh David. Chairman David Foundation Trinity College Belagavi.
2) "Ethical Business not an Utopian Fantacy"
   By Shri. Jitendra Bhide, CO. Netalkar Engineers Belagavi & Shri. Deepak Dhaduti.MD Servo controls Belagavi.
3) Valedictory Speech by Shri. Shrikant Desai. MD. Darshan Designs pro. Belagavi.
   180 MBA, BBA Students attend from **9.00** to **4.30** pm.

6th June 2018

Theme

"Transaction of Philosophical Values in Education"

1) Key-note addressed by Shri. M.B. Zirali. Secretary, ACPR, Belagavi. On the theme.
2) " Need of Philosophy in Life and Education"
   By Dr. Arun Joshi, Principal JAM B.Ed College and Prof. Anita Lagmavar. Principal KLE, Banyan School.
3) "Sankhya Philosophy in Teachers' Education" was Conducted by Dr. Mahesh Hampiholi, of Dharwad. A renowned thinker
4) Valedictory Speech was delivered by Dr. C.M. Yereswami Chairman Dept of Education R.C.U. Belagavi.

A large Number of Teachers & Localites attended.

Principal, Dr. Nirmala Bhattal , Prof. Sonali G. Chiniwar,of M.N.R B.Ed College Belagavi.

Prof. Swati Jog, Bharatesh Global Education trust Belagavi. Co-ordinated. Lunch and Refreshments were arranged for the Participants and Certificates were issued to the participants.

Activities of ACPR

Students and Professors participated in interaction sessions on 5 & 6th June-2018 conference held at ACPR

ONE WORLD
RELIGION
ACADEMY OF COMPARATIVE PHILOSOPH
Dr. R. D

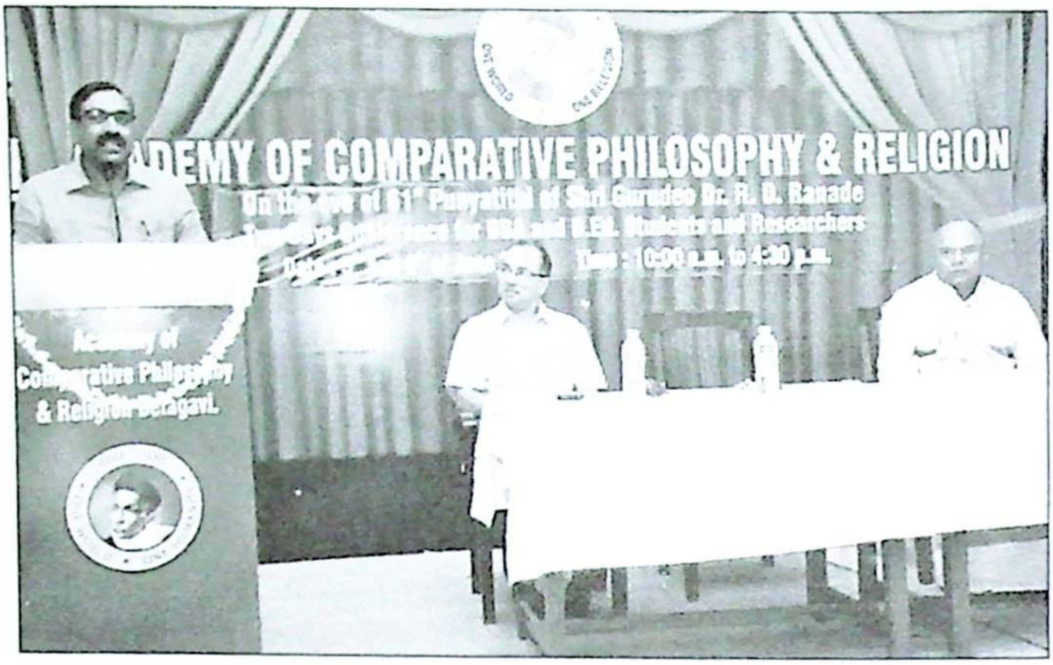
Dignitaries, Shri Jitendra Bhide Co-Netalkar Eng.), Adv. M.B. Zirale, Shrikant Desai (M.D. Darshan Design, Belagavi) and Shri Deepak Dhaduti (M.D. Servo Cantrols, Belagavi)

Activities of ACPR

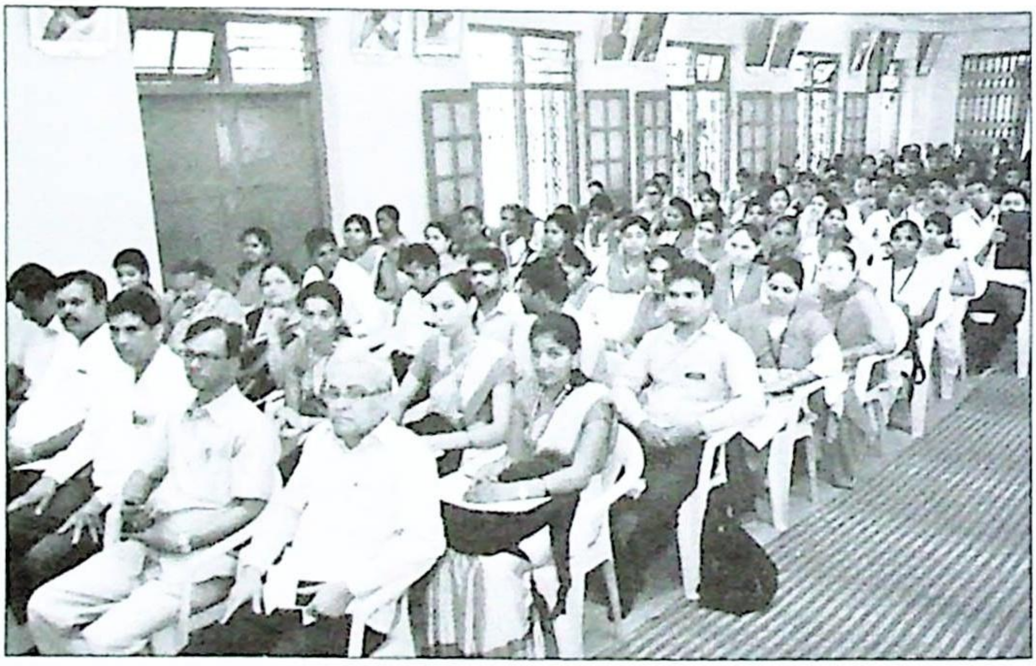
Lighting of the Lamp as a mark of Inauguration of conference on 6-6-2018

Cross Section of B.Ed. Students participated in the conference on 6-6-2018

Activities of ACPR



Adv. M.B. Zirali welcoming the gathering of students; Shri. Vinayak Lokur delivered Keynote address and Dr. I.S. Kumbar Presided over the Innaugal session of the conference on 5-6-2018



Cross Section of BBA & MBA Students participated in conference on 5-6-2018

Activities of ACPR

Cross Section of participants of two days seminar on 5th & 6th June 2018

OF CON
ave of 6
Confer
and

Dr. Nirmala Bhattal Principal MNR, B.Ed College, Belagavi wellcoming Smt. Anita Lagamavar, Principal KLE Baniyan Tree School Belagavi

Activities of ACPR

Shri Abhay Patil, Hon. MLA Belagavi South visited ACPR on 6-6-2018 and was felicited by ACPR trustees Dignitaries in picture Shri R.G. Jakati, Subramanya Bhat, Trustees of ACPR, Dr. Nirmala Bhattal Principal MNR, B.Ed College, Adv. M.B. Zirali Secretary ACPR, Hon. MLA Abhay Patil, Shri. Kishor Kakade, Dr. R.S. Kumbar Registrar ACPR

Dr. Mahesh Hampihole from Dharwad who addressed students on Nyaya and Vaisheshika Philosophy was falicitated by Shri R.G. Jakati ACPR Trustee on 6-6-2018

Donors' List (1-4-2018 to 31-6-2018)

Name	Rs.
Shri. Ram Bhandare	1000/-
Smt. Roopa Bhandare	1000/-
Tej Gyan Foundation	500/-
Shri. Sandeep Naik	250/-
Brahmvidhya Sadak Sangh	5200/-
Havyaka Mandal	2000/-
Smt. Roopa Bhandare	1000/-
Gurudev Sadhak	3000/-
Dr. Amruta Datye	12700/-
Smt. Supriya Kedar	501/-
Smt. Sandhya Deshpande	1600/-
Happy Thoughts	2500/-
Smt. Roopa Bhandare	1000/-
Shri. Sachin Bichu (President of Rotary Club, Belagavi.)	200000/-
Shri. Chaitanya Kulkami	5000/-
Dr. I.S. Kumbar	11111/-
Shri. A.G. Mulawadmath (Advocate)	5000/-
Shri. Ram Bhandare	10000/-
Dr. S.M. Dodamani	8000/-
Netaji Subhash Chandra Bose, Co-operative Credit Society Ltd. Bhadkal Galli, Belagavi.	5000/-
Shri. Srikant N. Badaskar	5000/-
Smt. Roopa Bhandare	1000/-
Shri. Parshuram Kamkarhatti	1000/-
Shri. Manjunath Meled (Advocate)	10000/-
Shri. Madhusudhan Chandragutti	5000/-
Shri. Shankar. T. Patil	1000/-
Smt. Sunita Patil	101/-
Shri. Anil Benake, MLA North Belagavi.	20000/-

Name	Rs.
Shri. Murugendragowda S. Patil	11000/-
Polyhydron Foundation , Udyambag, Belagavi	2500/-
Shri. Prakash Ambekar	500/-
Smt. Radha S. Kulkarni	1001/-
Shri. R.G. Jakati	2000/-
Shri. Sanjeevkumar Janagowda	3000/-
Smt. Vijaya V. Bapat	100/-
Smt. Roopa Bhandare	1500/-
Smt. Saroja Inamdar	1000/-
Shri. P.B. Kulkarni	500/-

Subscribers List from (1/4/2018 to 31/6/2018)

Sl. No	Name
1	Shri. Raoshaheb Shinde
2	Shri. Parshuram Kamkarhatti
3	Shri. P. G. Kakamari
4	Shri. Suhas Raikar
5	Shri. G. B. Havannava

Book Review-4

Title of the Book : **What the Buddha Taught**
Author - **Walpota Rahula**
Publisher - Motilal Banarsidass Publishers, Pvt. Ltd., Delhi.
No. of Pages 103, Price : Rs. 225

The Book is divided into eight Chapters. Ch. I entitled *The Buddhist Attitude of Mind throws* light on Man as supreme - one is one's own refugee, Freedom of thought, Tolerance, - Buddhism - Religion or Philosophy- parable of the raft and that of the wounded man dealing with life here on earth and life after death. The Buddha was not interested in discussing unnecessary metaphysical questions 'which are purely speculative' and 'create imaginary problems'. He considered them as 'wilderness of opinion.' The Chapter narrates the story of one of Buddha's disciples. Malunkhyputta who came with a number of metaphysical questions to which Buddha said, 'the holy life does not depend on these views. Whatever opinion one may have about these problems, there is birth, old age, decay, death, sorrow, lamentation, pain, grief, distress, the cessation of which (i.e. Nirvana) I declare in this very life.'

Chapter II, *The Four Noble Truths* explains how Buddhism is realistic-neither pessimistic nor optimistic,. It also deals with three aspects of Dukkha- pain.

Chapter III elucidates the "Arising of *Dukkha,* its definition, the root cause of suffering and its continuity. Karma, Rebirth, meaning of Death are also discussed here.

Chapter IV explore the meaning of Nirvana which is not negative, *Nirvana* and *Samsara,* what happens after death etc.,

Chapter V, *The Noble Truth* propounds the Eightfold Path of Truth viz., Right view, right resolve, right speech, right conduct, right livelihood, right effort, right Mindfulness and right *Samadhi* ., and discusses the need for Mental Discipline.

Chapter VI puts forth *The Doctrine Non-Soul.* It probes into the meaning of the Soul, Free Will and asserts that the Doctrine of *Anatta* (Non-Soul) is not negative. The author narrates here an incident-just three months before Buddha's death, *Parinirvana* as then 80 year old and was suffering from a very serious illness, almost dying *(maranantika)*. But he thought it was not proper for him to die without breaking it to his disciples who were near and dear to him. So with courage and determination he bore all his pains , got better of his illness, and recovered. But his health was still poor. After his recovery he was seated one day in the shade outside his residence. Anand, the most devoted attendant of the Buddha, went to his beloved Master, sat near him and said, 'Sir, I have looked after the health of the Blessed One, I have looked after him in His illness. But at the sight of the illness of the Blessed One the horizons became dim to me, and my faculties were no longer clear. Yet there was one little consolation: I thought that the Blessed One would not pass away until he had left instructions touching the Order of the Sangh.' ... the Buddha explained to Anand how one could be one's own island or refugee, how one could make the *Dhammas* one's own island or refuge: through the cultivation of mindfulness or awareness of the body, sensations, mind and mind-objects (the four *Satipatthanas*) There is no talk at all here about an *Atman* or *Self.*

Buddha was not a computing machine giving answers to whatever questions were put to him by anyone at all without any consideration. He was a practical teacher, full of compassion and wisdom. He did not answer questions to show his knowledge and intelligence, but to help the questions on the way to realization.

Chapter VII analyzes *Meditation* calling it *as Mental Discipline.* It deals with two forms of Meditation- Mindfulness of activities, living in the present and also ethical, spiritual and Intellectual subjects.

Chapter VIII, the concluding chapter emphasizes Buddha's teachings and its relevance in the present context. It also throws light on four kinds of happiness, the duties of a ruler, Buddha's message, King Asoka's example and aims of Buddhism.

The book furnishes Abbreviations, Bibliography, Glossary and Index which enable the reader in comprehending the text better.

As opined by Paul Demieville in his foreword to the Book 'here is an exposition of Buddhism conceived in a resolutely modern spirit by one of the most qualified and enlightened representatives of that religion. Rev. Dr. W. Rahula of Buddhist monk in Ceylon. The author claims that he has tried here to present to the educated and intelligent reader what the Buddha actually taught In fact it is an honest account of what Buddha taught in his original text. *Tripitika* written in Pali. The material and passages are taken directly from the original text

On the whole, all the essential and fundamental teachings of the Buddha are discussed at length by the author in the book.

There are several illustrations and pictures drawn from various parts of the world especially Ceylon, Thialand, China where Buddhism flourished.

The book is written in simple lucid style and is quite informative and a veritable treat for the book lovers and researchers.

by **Prof. Dr. Madhumati M. Kulkarni**
Chief editor, Pathway to God, ACPR

Glance- Osho

"A look and a glance are totally different. A look is a passive thing. When I look at you, my eyes function as a window, you are mirrored, it is not a glance. A glance means that my eyes don't function as windows, but that my eyes start functioning as a pouring of my energy into you. They are not passive; they are loaded with the master's energy. When the look is loaded with the master's innermost energy, then it becomes a glance. It is a very creative force. It simply goes to your very heart, like an arrow, it penetrates to your very deepest core. In a sense it is like an arrow, because it penetrates; in another sense it is like a seed – you become pregnant. A glance is a look that makes you pregnant with the energy of the master.

A glance is totally different from a look. In a glance the master travels from his own being to your center. A glance is a bridge . . . Sometimes, I give you a glance – but whenever I give the glance to a certain person, only he knows nobody else can know it. The glance has to be earned, you have to be ready for it. The look is okay, but the glance has a very intense energy in it. It is a transfer of the master's being, his first effort to penetrate you."

"The Grass Grows By Itself", Ch #2

Obituary

Shri Ashok G. Saraf

1939 - 2018

'यमैवेष वृणुत तेन लभ्य: न कदाचित् – (कठोपनिषत्)

(Yaamaivahyesha Vrynute tena Lobhyaha na Kadachit)

'None other than the one upon whom God's Grace is bestowed can obtain the Grace of rendering his service to the Guru / God.'

And such a Grace of rendering his services was bestowed upon Shri Ashok Gopalkrishna Saraf. He had been the Chairman of ACPR and left his mortal frame at the feet of Shree Gurudev on 16-08-2018, at the age of 80.

After completion of his Diploma in Automobile engineering he had to shoulder the responsibilities of the family and business at a very young age due to his father's death. Amidst developing and expanding the business he never forgot his responsibilities toward the society. He rendered yeoman service in the construction of Saraswat Samaj Bhavan and was its President for a long time. He had also been Founder Member of Shree Samarth Mandir, Belagavi.

Being an ardent disciple of Shri. Gurudev he rendered his ardent services to him and in 1982 he became a trustee of ACPR. He had served ACPR as chairman since 2003. Rendering selfless service with a sense of total surrender to Gurudev, in all his activities was a remarkable feature of Shri. Saraf. Despite his prolonged illness he used to visit ACPR regularly and not only would be delighted at the progress made by ACPR but would encourage others as well.

His bereavement is really an irretrievable loss to ACPR.

We, all the members of the Board of Trustees, Vice-Chairman, secretary and members deeply mourn the demise of this towering personality.

We pray to Shree Gurudev to give strength and fortitude to the members of his family to hear the bereavement.

Members of the Board of Trustees
ACPR, Hindwadi, Belagavi.

With Best Compliments From :

M.N. Acharya
Director

Abhishek Alloys Pvt. Ltd.

Plot No. 58, Machhe Industrial Estate,
Belgaum - 590 014. Karnataka
Tel : (O) - 2411040 Fax : (0831) 2411041
(R) 2466799 Mob : 94481 46799
E-mail : abhishekalloysbgm@gmail.com
nacharya@abhishekalloys.com

AKP Foundries (P) Ltd

Customized Iron Castings for Global Clients

Address :689, Udyambag, Belgaum 590 008, Karnataka, India.
Phone :+91 831 2440164, 2441530 Fax:(0831) 2441275
Email :akpfdy@akpfoundries.com website :www.akpfoundries.com

AKP FOUNDRIES

A ISO 9001:2008
ISO/TS : 16949:2009 ISO 14001:2004 PED 97/23/EC & AD - 2000
Merkblatt WO CERTIFIED COMPANY

Our Best Wishes to all our Clients & Well - Wishes

Shri Mangesh Petrol Stores

Bharat Petroleum

Bharat Petrolium Corporation Ltd., Products Like, Petrol, Diesel & Lubricating Oils.

Customer service Even during Power Cut Due is installation of Generater.

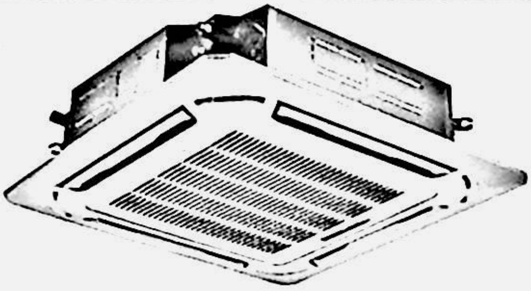
Khanapur Road, Near 3rd Railway Gate, Tilakwadi Belgaum - 590 006

WE ACCEPT DEBIT/CREDIT CARDS.

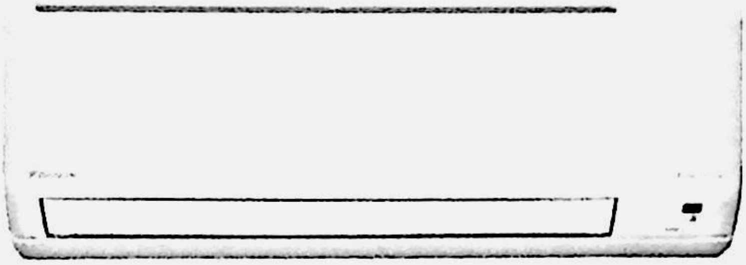
Our Publications Available for Sale

Sl No.	Name of the Book/Journal
	ENGLISH
1.	Pathway to God (Per Annum)
2.	Thus Spake Gurudev - 2nd Edn.
3.	Validity & Value of Religions
4.	Problem of Evil
5.	The Doctrine of God
6.	Religion in the changing world (The Predicament of Man)
7.	God Realisation, Sadhana & Effects
8.	Haridas of Karnataka
9.	Bhagawata Purana
10.	Summum Bonum of Life
11.	Moral Trends since Independence
12.	Silver Jubilee Souvenir Vol. 1 Pillars of Sri Gurudev's Sampradaya & Heart-Homages of Sri Gurudev
13.	Silver Jubilee Souvenir Vol. II (Gurudev's Philosophy of God Realisation)
14.	The Mystical Search for the Absolute
15.	God World & Soul
16.	Shri. Krishna's Role in the Mahabharata
17.	Alvars
18.	Philosophy of life in Bhagavadgita
19.	"Greek Quotations" in the books of Prof. R.D. Ranade**
20.	Philosophy of Hindus and its relevance to World Peace** (Hindi and English Versions)
21.	Philosophical & other Essays (Reprint)
22.	Jnaneshwaranche Tatvejnana
23.	**Mysticism in Maharashtra** Separated, Saint wise 5 Books Set 1. Synthetic Mysticism of Ekanatha 2. Activistic Mysticism of Samarth Ramadasa 3. Intellectual Mysticism of Jnanadeva 4. Personalistic Mysticism of Sant Tukarama. 5. Devotional Mysticism of NAMADEVA and his contempories.

Sl No.	Name of the Book/Journal
	MARATHI
24.	Sri Gnyaneshwaranche Aatmadarshan Arthath Karya Aani Tatvagnyan (Aatmadarshan of Shri Gnyaneshwar Works & Philosophy)
25.	Samartha Ramadas Jeevan va Tatvagnyan (Samartha Ramdas & his Philosophy)
26.	Sri Rama Chari Manas (Translation)
27.	Walmiki Ramayan
28.	Nityanemavali
29.	Sri Gurudev Ranade Ek Jeevan Zalak
30.	Karmayoga
31.	Hindutva ka Tatvagnyan aur Vishwa Shanti Mein Uski Sandairbhikata.
32.	Shri Bhausaheb Maharaj Umadikar Yanchi Javak Patre va Tippane 1959 Ya Granthateel Patranchi Naveen Maandani.
33.	Shri. Rukmangdhapandith, Shri Mahipatidhas Va Karnatakateel Aanakhi Kahi kaveenchi Marathi Rachana.
34.	Gurudev Ranade va Tyanchi Paramarthik Shikavan (Gurudev Ranade & his Spiritual Teachings) 2nd Edn.
	HINDI
35.	Bharateeya Samkaleen Darshan Mein Prof. Ranade ke Yogdan ka Sameekshatmaka Adhyayana
	KANNADA
36.	Gurudevar Samanwaya Darshan
37.	Kannad Santar Parmarth Path
38.	Sri Basavannavar Divyajeevan**



5 YEAR
COMPRESSOR
WARRANTY



REFRIGERATION &
A/C ENGINEERS

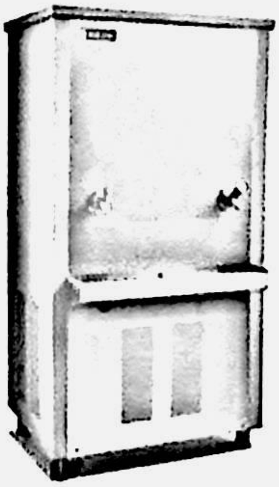
DEALERS IN

BLUE STAR

REFRIGERATION EQUIPMENTS

WESTERN

REFRIGERATION EQUIPMENTS



DAIKIN
AIRCONDITIONING

AIRCONDITIONING EQUIPMENTS

BHASKAR REFRIGERATION SERVICES

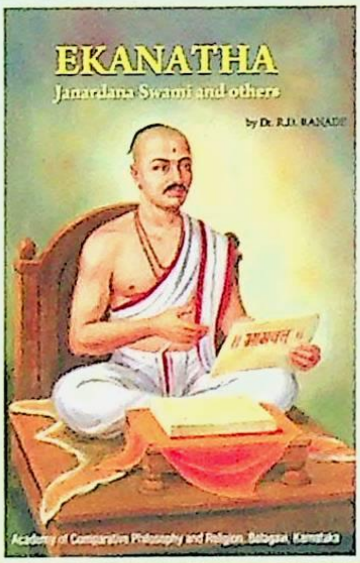
2ND MAIN, 5TH CROSS,SADASHIVNAGAR,BELAGAVI-590019.
CONTACT :9448347298, 0831-2472419.
EMAIL- BRS25BGM@GMAIL.COM

ACADEMY OF COMPARATIVE PHILOSOPHY & RELIGION.
Gurudev Mandir, Hindwadi, Belgaum-590011. Ph : 0831-2467231
Mob : +91 9972174330
Email : info@acprbgm.org, www.acprbgm.org

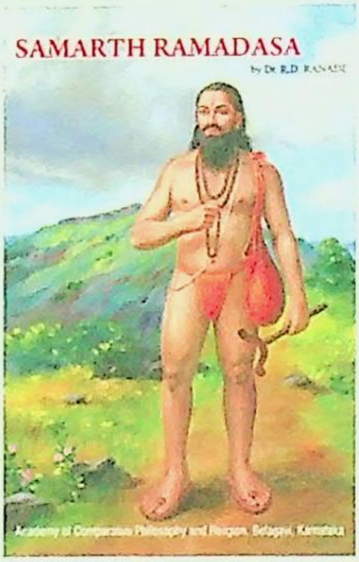
MYSTICISM IN MAHARASTRA

by Dr. R.D. Ranade

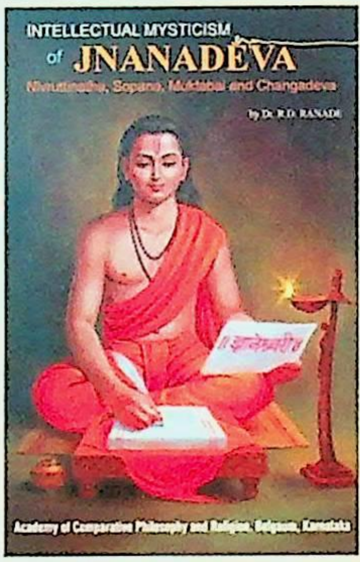
Saint wise Separated, 5 Books Set


EKANATHA
Janardana Swami and others
by Dr. R.D. RANADE
Academy of Comparative Philosophy and Religion, Belagavi, Karnataka

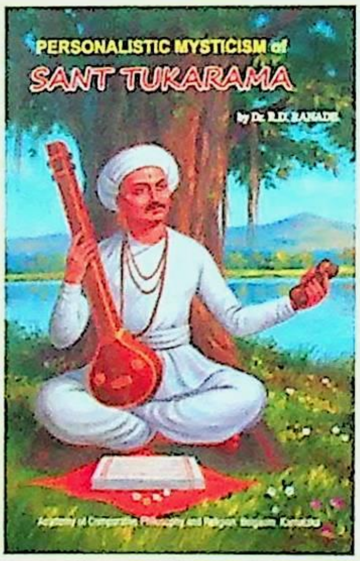
Rs. 100/-


SAMARTH RAMADASA
by Dr. R.D. RANADE
Academy of Comparative Philosophy and Religion, Belagavi, Karnataka

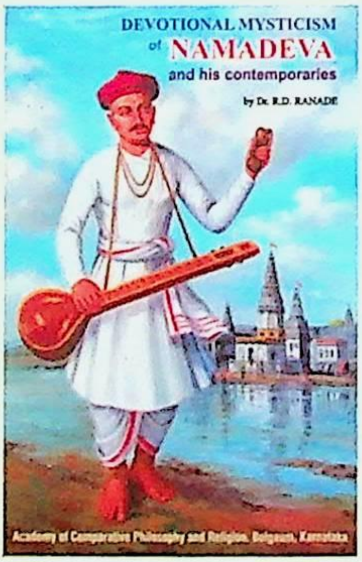
Rs. 120/-


INTELLECTUAL MYSTICISM
of JNANADEVA
Nivruttinatha, Sopana, Muktabai and Changadeva
by Dr. R.D. RANADE
Academy of Comparative Philosophy and Religion, Belgaum, Karnataka

Rs. 250/-


PERSONALISTIC MYSTICISM of
SANT TUKARAMA
by Dr. R.D. RANADE
Academy of Comparative Philosophy and Religion, Belgaum, Karnataka

Rs. 200/-


DEVOTIONAL MYSTICISM
of NAMADEVA
and his contemporaries
by Dr. R.D. RANADE
Academy of Comparative Philosophy and Religion, Belgaum, Karnataka

Rs. 100/-

ISSN 0971927X
9 770971 927002

Concessional Price of Rs. 600/- for a set of 5 Books
(against original price of Rs. 770/-)

Academy of Comparative Philosophy & Religion Gurudev Mandir,
Hindwadi, Belagavi-590 011. Phone : (0831) 2467231. Cell : 09972174330
www.acprbgm.org e-mail: info@acprbgm.org